

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 13th June 1908.

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I.—FOREIGN POLITICS.

ALLUDING to the telegram reporting a recent Afghan raid on Regan (Persian Frontiers) the *Namai Maquaddas Hablul Matin* [Calcutta] of the 1st June says, that just as the Russians advanced on the Persian boundaries under pretext of the Ottoman movements, the English also are not slow on their own side of the frontier with Afghanistan. The paper has noticed the advance of British troops a month ago on the Perso-Baluchistan Frontier; "but there is one thing still wanting," says the paper ironically, "in order to make the parallel between the two allies, England and Russia, complete, viz., firing on one of the frontier officers. This also is not far off, nor so difficult; but at this time what is wanted in Persia is not defensive preparations but internal peace."

NAMAI MAQUADDAS
HABLUL MATIN,
June 1st, 1908.

2. Referring to the report that Amir Habibulla has decided to carry on the administration with the help of British officers, while his brother, Sirdar Nasrulla Khan, is inciting the Afghans against him, the *Hitavadi* [Calcutta] of the 5th June says that the report is incredible, as the Amir is known to the writer not to be such a big fool.

HITAVADI,
June 5th, 1908.

3. Referring to the sentence of death passed on twelve men and of transportation for life on eight others at Cairo for having murdered an Englishman, the *Bangavasi* [Calcutta] of the 6th June says that all this is perhaps an index of the great influence England has in Egypt.

BANGAVASI,
June 6th, 1908.

4. The *Hitvarta* [Calcutta] of the 7th June is very sorry to hear the rumour that His Majesty the Amir of Kabul wants to appoint some Englishmen to the offices of the State. As during the recent conspiracy of Prince Nasrullah Khan, some native officials of Kabul were found to have joined with him. The paper in conclusion wonders if Afghanistan cannot supply fit persons, and exhorts the Amir never to commit the mistake of taking foreigners into his service.

HITVARTA,
June 7th, 1908.

II.—HOME ADMINISTRATION.

(a)—Police.

5. The *Mikir-o-Sudhakar* [Calcutta] of the 5th June condemns the Bombay police for having shot many innocent Musalmans during the recent Muharrum riots. The Government is not likely to punish the police, but is rather applauding them. The case would have been quite different if the rioters were not Musalmans, for then the police would not have dared to act in this high-handed fashion. It is a pity that the Government is giving all this undue indulgence to the police without caring to consider the seriousness of the likely consequences.

MIKIR-O-SUDHAKAR,
June 5th, 1908.

6. The *Bangavasi* [Calcutta] of the 6th June writes:—
A constable of the Burma police stands charged with having murdered a cooly. It is the excessive indulgence given to policemen that makes them think that they can do anything. The authorities do not seem to realise the fact that sooner or later they will have to repent for their own folly in these matters.

BANGAVASI,
June 6th, 1908.

7. The *Basumati* [Calcutta] of the 6th June publishes an account of a riot which has been caused by Musalmans and Namasudras in village Tilak, near Khulna town.

BASUMATI,
June 6th, 1908.

8. The *Birbhum Varta* [Suri] of the 6th June writes that the Police authorities of Birbhum are very careless in paying grain compensation allowance to the police officers and sometimes delay the payment for five or six months.

BIRBHUM VARTA,
June 6th, 1908.]

DAINIK CHANDRIKA,
June 6th, 1908.

9. The *Dainik Chandrika* [Calcutta] of the 6th June says, that some

An alleged police outrage at
Baul, in Backerganj.

constables of the punitive police at Baul made an unprovoked assault upon a respectable gentleman, whose only fault was that he had gone to Baul to collect subscription for a laudable purpose. The gentleman was struck on the head and lay senseless on the public road vomiting blood for a long time.

PRATIKAR,
June 6th, 1908.

10. The *Pratihar* [Berhampore] of the 6th June complains that the crime of theft has of late increased enormously in the Berhampore district, and particularly within the Sujaganj thana; but the police are sadly powerless against the thieves. The paper reports a case of theft of some valuable ornaments from the person of a boy by three persons in broad day-light at Berhampore. The matter was brought to the notice of the police immediately after the theft had been committed, but still they could not find out the thieves.

SAMMILANI,
June 6th, 1908.

11. Referring to the death from suspected opium poisoning of the wife of Anath Nath Mukerjee of Patul, within the jurisdiction of Chanditala thana, the *Sammilani* [Serampore] of the 6th June says that some people are of opinion that the lady has been murdered. The paper therefore hopes that the Magistrate and the police will do their best to ascertain the facts connected with the case.

PURULIA DARPA,
June 8th, 1908.

12. The *Purulia Darpan* [Purulia] of the 8th June is glad to learn that the District Magistrate of Bankura has removed the prostitutes from Keranibazar in the Bankura town.

NIHAR,
June 9th, 1908.

13. The *Nihar* [Contai] of the 9th June complains of the frequency of thefts at Akindi, Latdighi, Maisali, Surundia, Contai, Majna, Phulbari, and Chanberya (in Midnapore) and asks the authorities to take early steps against it.

BANGARATNA,
June 10th, 1908.

14. The Santipore correspondent of the *Bangaratna* [Krishnagar] of the 10th June asks the District Magistrate of Nadia to keep a sharp eye on the village chaukidars and daffadars generally. The correspondent has personal knowledge of many villages where the chaukidars and daffadars do not go out of their houses at night even once a month. Each daffadar, it is suggested, should be given an inspection book in which he should be required to get the signature of a member of the Panchayat or some respectable person every night.

(b)—Working of the Courts.

SANJIVANI,
June 4th, 1908.

15. Mr. Thornhill, Chief Presidency Magistrate, writes the *Sanjivani* [Calcutta] of the 4th June, has within a short period succeeded in winning the esteem of the public. He grants bail to first offenders in most cases. He has discharged Lalvehari Sen, the printer of the *Sandhya*, with a warning. It is doubtful if Lalvehari would have been so leniently dealt with by Mr. Kingsford. By his love of justice Mr. Thornhill has earned popularity.

SANJIVANI,
June 4th, 1908.

16. The *Sanjivani* [Calcutta] of the 4th June in a leader gives a detailed account of the circumstances under which William Rodgers, a soldier belonging to the Fategarh Fort, killed one Baldeo by striking him on the head. The accused was duly placed on his trial and the evidence for the prosecution, the writer says, was quite satisfactory. The Judge's charge to the Jury was all that might be expected, yet the Jury pronounced a unanimous verdict of "not guilty."

DAILY HITAVADI,
June 5th, 1908.

17. The *Daily Hitavadi* [Calcutta] of the 5th June writes:—
Lala Karam Chand, the editor of the *Frontier Advocate* (Dera Ismail Khan), published certain matter which was unpalatable to the Magistrate of that district, who, therefore, summoned him to his presence and made him pay Rs. 50 towards some charitable institution. The

affair was published in that paper, and immediately the editor was arrested, handcuffed, marched along the public thoroughfare like an ordinary felon, and bound down to keep the peace for two years. Lala Karam Chand protested, and the period was forthwith raised to three years. The matter has created great discontent in the minds of the local people. When will our rulers be able to understand that persecution only causes discontent?

Unnecessary severity to under-trial prisoners.

18. The *Hitavadi* [Calcutta] of the 5th June writes:—

HITAVADI,
June 5th, 1908.

Nobody objects to the punishment of those among the persons arrested on a charge of sedition who may be proved to be guilty. But the accused persons should be afforded every opportunity to defend themselves and no unnecessary severity should be shown. A respectable gentleman has been arrested at Midnapore whose only fault seems to be that he is a relation of Mr. Arabindo Ghosh, and has been kept in *hajat* since his arrest. Such unjust harassment lowers Government in the estimation of the public.

19. The *Samay* [Calcutta] of the 5th June expresses its satisfaction at the discharge of the printer of the *Sandhya* who had been prosecuted for false representation.

SAMAY,
June 5th, 1908.

20. The *Samay* [Calcutta] of the 5th June gives an account of the case in which a European soldier named Rodgers, charged with the murder of one Baldeo, was unanimously declared "not guilty" by the Jury. But the fact remain that the murderer of the man Baldeo has not yet been punished. Everybody sees how the case has been tried by a British Court of Justice. But will the rulers stop to enquire how such travesties of justice in cases in which Europeans are accused of murdering natives are spreading their reputation?

SAMAY,
June 5th, 1908.

21. Referring to the acquittal of William Rodgers who was charged with having murdered a native cart-driver, the *Bangavasi* [Calcutta] of the 6th June writes:—

BANGAVASI,
June 6th, 1908.

Do such incidents increase or decrease the contentment of the people?

22. The *Bangavasi* [Calcutta] of the 6th June writes:—

A man sentenced to death for the murder of the lover of his brother's wife.

In awarding capital punishment to a man who was charged with having murdered the lover of his brother's wife, the English Judge who tried the case said that the accused had no just cause for

BANGAVASI,
June 6th, 1908.

provocation, as he was not the woman's husband. And it is men like this Judge who know nothing about the ideas and customs of the people are expected to mete out justice in India!

23. Referring to the cases against Babu Rash Bihari Mandal of Bhagalpur, the *Basumati* [Calcutta] of the 6th June says that the Government ought no longer to remain a silent spectator of the scandal. Government will not gain anything even if Rash Bihari Babu is effectively crushed under the wheels of Criminal Courts.

BASUMATI,
June 6th, 1908.

24. We learn from the *Bande Mataram*, writes the *Basumati* [Calcutta] of the 6th June, that a man has been arrested and consigned to *hajat* at Goalundo for having sold the *Yugantar* of the 23rd May last. But those who sell the *Yugantar* in Calcutta are not arrested. We are unable to make out the reason of this difference of treatment.

BASUMATI,
June 6th, 1908.

25. The *Dainick Chandrika* [Calcutta] of the 6th June reports that Babu Charu Chandra Mitra, Munsif of Bankura, behaves very rudely with respectable mukhtears attending his Court. The mukhtears have in a body boycotted his Court.

DAINICK CHANDRIKA,
June 6th, 1908.

26. Referring to the judgment of the High Court in the case of Maulvi Leakat Hossein's appeal against the judgment of the Sessions Judge of Barisal, the *Hindustan* [Calcutta] of the 6th June remarks:—

HINDUSTAN,
June 6th, 1908.

Though the High Court has branded the Maulvi as a seditionist, the people of the country will always look upon him as a patriot loyal to Government.

HINDUSTAN,
June 6th, 1908.

27. Referring to the verdict of the European Jury in the case in which a soldier named William Rodgers was accused of having murdered a native at Fategarh, in the United Provinces, the *Hindustan* [Calcutta] of the 6th June

Verdict of acquittal in the Rodgers' case.

remarks:—

The accused insisted on being tried by a European Jury, and he has got the desired verdict of "not guilty". The Judge however was for conviction. Such cases of escape from punishment are not new in the country. There is no remedy for this state of things.

SONAR BHARAT,
June 6th, 1908.

28. Maulvi Liakat Hosain, writes the *Sonar Bharat* [Howrah] of the 6th June, appealed to the High Court against the

Dismissal of Liakat Hosain's appeal.

sentence of imprisonment passed upon him by the Sessions Judge of Backerganj. Liakat expected

that he would obtain justice; but the High Court is no more what it used to be, and the Maulvi's appeal has been dismissed.

BANKURA DARPAN,
June 8th, 1908.

29. The *Bankura Darpan* [Bankura] of the 8th June says that parties to

Boycott of the 1st Munsiff's Court by the Pleaders of Bankura.

law suits are suffering owing to the boycott of the 1st Munsiff's Court at Bankura by the local Pleaders.

This unpleasant difference between the Bench and the Bar is due to the 1st Munsiff's rude behaviour towards the Pleaders.

(c)—Jails.

HITVARTA,
June 7th, 1908.

30. The English are a commercial people, says the *Hitvarta* [Calcutta] of the 7th June and as such they want to make

Income from Jails.

money from the jails which are originally meant to

punish offenders. During the last year, the paper states, the Government had an income of Rs. 5,38,106 from the jails.

(d)—Education.

NAYAK,
May 30th, 1908.

31. The *Nayak* [Calcutta] of the 30th May says that a report has reached

Pandit Panchanan Tarkaratna and the misappropriation of the Government grant to his *tol* at Bhatpara.

it of the misappropriation of the Government's monthly grant in aid of the Bhattapalli *tol* (district 24-Parganas) for the last 6 months by Pandit

Panchanan Tarkaratna, a professor of the *tol*, with

the help of two other Pandits who are mere dupes to his cunning. Pandit Panchanan never delivered a single lecture to any student of the *tol* during the last 6 months, though he punctually drew his share of the grant for all that time. In fact, he was away from Bhattapalli on private business during the greater part of this long period. The other two Pandits, however, did not show such utter dereliction of their duties. It was by a mere trick that the signature of a highly paid officer of Government as a witness was got on the bill, such signature being necessary for the passing thereof.

The paper further alleges that the Pandit now wants to take leave for some time to throw the whole responsibility of the transaction on the shoulders of his two unfortunate colleagues. The attention of the Government is drawn to this matter.

JASOHAR,
June 4th, 1908.

32. The *Jasohar* [Jessore] of the 4th June says that all the posts of

Europeans appointed as Inspectors of Schools.

Inspectors of Schools are being filled up by Englishmen, while Indians who were holding the posts

of Inspectors are being appointed as Additional

Inspectors. This is what has been called taking the lion's share. Well has the poet sung:—

"You are strangers in your own country,

You have signed away everything on a bond of servitude to strangers."

MIHIR-O-SUDHAKAR,
June 5th, 1908.

33. It is a pity, writes the *Mihir-o-Sudhakar* [Calcutta] of the 5th June,

Allegations against the Deputy Inspector of Schools, Bogra.

that although more than 81 per cent. of the inhabitants of Bogra are Mahomedans, all the

important offices in the district are held by Hindus.

The result of this is that the Musalmans are often persecuted and subjected

to *subm* by the Hindus. The writer gives below a few cases and hopes that they will attract the attention of the Government.

(1) Mr. G. N. Gupta, the Magistrate of Bogra, sometimes allows himself to be a tool in the hands of his subordinate Hindu Officers. Consequently Musalman officers are ill-treated and oppressed.

(2) Although most of the students and teachers in this district are Musalmans, a Hindu, named Babu Romesh Chandra Gupta, is the Deputy Inspector of Schools here. He is a self-willed young man, and is perhaps related to the Magistrate. He has made it quite impossible for Musalmans to serve under him and several of his Musalman subordinates have been compelled to resign their posts.

(3) There were three Sub-Inspectors of Schools in this district, one of whom, a Musalman, has been transferred to Western Bengal. But instead of appointing a Mahomedan in his place, the Deputy Inspector has managed to put in a Hindu.

(4) A book, named *Varna-Siksha*, written by Mozammel Huq, had been for two or three years past, prescribed as a text-book in the local schools. But the Deputy Inspector has rejected this book and has replaced it by another book written by a Hindu.

(5) The Deputy Inspector of Schools has written a book, named *Karma Sangita*, which, though it is not recommended by the Text-Book Committee, has been caused to be read in all the local schools, although music, with which the book solely deals, is forbidden to Musalmans by the Koran. In fact, if the book is not read in any school it is liable to have its aid stopped.

(6) Teachers of schools and Pathsalas have several times applied to the Deputy Inspector of Schools for famine-allowance which has been granted by the Government. But he is quite indifferent to their prayers. He even delays the payment of aids to Pathsalas for nine or ten months.

(7) So far from any new schools being granted Government aid, the Deputy Inspector of Schools has withdrawn the grants-in-aid of a few Mahomedan schools on the false charge of their having taken part in Maulud meetings.

(8) The Deputy Inspector of Schools is playing many a trick with Munshi Salmutulla Ahmad, the Head Pundit of the Guru Training School of Bogra, and with the Secretary of the Middle Vernacular School of Jamalganj.

(9) The Deputy Inspector of Schools seldom inspects schools which are at some distance from the railway lines. And even when he goes to such a school, it does not take him more than half an hour to finish its inspection. Sometimes he passes adverse remarks on the mode of teaching in some classes without taking the trouble of inspecting them.

We, therefore, ask the Government to transfer this officer from this district and to have either a Musalman or an impartial Hindu like Babu Srinath Banerjee as Deputy Inspector of Schools.

34. The *Basumati* [Calcutta] of the 6th June thanks Dr. Ashutosh Mukharji for having made arrangements to hold a re-examination of such students as had appeared in the last F.A. and B.A., examinations but failed to pass them.

BASUMATI,
June 6th, 1908.

Plucked F.A. and B.A., students
to be re-examined.

35. The *Nava Jivani* [Calcutta] of the 6th June hopes that the Calcutta University will not refuse to admit such candidates to the ensuing supplementary F.A. and B.A. examinations, as through illness and other mishaps, failed to appear at the corresponding examinations in March last.

NAVA JIVANI,
June 6th, 1908.

Supplementary F.A. and B.A.
examinations.

(c)—*Local Self-Government and Municipal Administration.*

36. A correspondent of the *Burdwan Sanjivani* [Burdwan] of the 2nd June complains that the roads of Adnar, a village in the Katwa Subdivision of the Burdwan district, have long been badly in need of repair, the Local Board having never shown the slightest care to improve their condition. And

BURDWAN SANJIVANI,
June 2nd, 1908.

Complaints against the Katwa
Local Board, district Burdwan.

though a paltry sum of Rs. 25 was once granted by the Board, not a single pice of the sum was spent on the roads.

BURDWAN SANJIVANI,
June 2nd, 1908.

37. The *Burdwan Sanjivani* [Burdwan] of the 2nd June says that carts carrying night-soil should not be allowed to move along the public roads so late in the day as 8 or 9 A.M. in the town of Burdwan as at present. The same paper further complains that a very bad smell issues at intervals from the tank near the Burdwan Town Hall, to the great inconvenience and disgust of passers by, and asks the Municipal authorities to direct their attention to the nuisance complained of.

BURDWAN SANJIVANI,
June 2nd, 1908.

38. The *Burdwan Sanjivani* [Burdwan] of the 2nd June takes exception to the new rule laid down by the local Veterinary Dispensary Committee to the effect that all surgical operations performed on animals in the hospital should henceforth be paid for by their owners. The rule apparently makes a new departure in hospital practice, seeing that human patients in hospitals are never charged for their treatment. The attention of the Chairman of the District Board is drawn to the matter.

MANBHUM,
June 2nd, 1908.

39. The *Manbhum* [Purulia] of the 22nd June asks the Municipal authorities of Purulia to improve the road running along the eastern bank of the Saheb Bandh to enable the bullock cart traffic on it to be carried on with greater ease and safety. This would be but an act of bare justice to the owners of bullock carts who pay the necessary license tax.

JASOHAR,
June 4th, 1908.

40. A correspondent of the *Jasohar* [Jessore] of the 4th June draws the attention of the District Magistrate of Jessore to the neglected condition of the road running through Sonakura and Brahmanpara and leading to the *Baor*, which is the only reservoir of water used by the villagers.

BIRBHUM HITAIISHI,
June 5th, 1908.

41. The *Birbhum Hitaishi* [Suri] of the 5th June says that the drains and cesspools of the Suri Municipality are not regularly cleansed and flushed, though cholera is raging fearfully all round the Suri town.

DAILY HITAVADI,
June 5th, 1908.

42. The *Daily Hitavadi* [Calcutta] of the 5th June approves of the re-election of the Hon'ble Babu Radhacharan Pal as a representative of the Calcutta Corporation in the Bengal Legislative Council.

MIHIR-O-SUDHAKAR,
June 5th, 1908.

43. The *Mihir-o-Sudhakar* [Calcutta] of the 5th June says that small pox is raging violently at Nowgaon in Rajshahi.

MIHIR-O-SUDHAKAR,
June 5th, 1908.

44. The *Mihir-o-Sudhakar* [Calcutta] of the 5th June asks the authorities to take early steps to remove the scarcity of water which exists in the 24-Parganas especially, in the subdivisions of Barasat and Basirhat. Cholera is also raging in the district.

PRASUN,
June 5th, 1908.

45. The *Prasun* [Katwa] of the 5th June says that water scarcity is being very keenly felt in many villages in the Katwa subdivision of the Burdwan district. Two villages are particularly mentioned as requiring immediate attention of the authorities. The one is Paikpara within the Dainhat Municipality, and the other is Sandi within the thana of Mangalkot.

BANGAVASI,
June 6th, 1908.

46. Referring to the select Committee appointed by the Calcutta Corporation to enquire into the rapid rise in house-rents in Calcutta, the *Bangavasi* [Calcutta] of the 6th June asks whether the Committee is meant for fixing the rates of house-rents in the city.

BANGAVASI,
June 6th, 1908.

47. The *Bangavasi* [Calcutta] of the 6th June writes:—

The proposed appointment of an Assistant Health Officer to the Calcutta Corporation.

The Calcutta Corporation is going to amalgamate the Health and Plague Departments for the sake of economy. Why then is an Assistant Health Officer to be appointed on a monthly salary of Rs. 750 rising to Rs. 1,000? Is it because the money belongs to the rate-payers that it is to be spent recklessly?

48. A correspondent of the *Daily Hitavadi* [Calcutta] of the 6th June describes how Babu Bipin Behari Ghosh of Budge-Budge was unnecessarily and most unjustifiably harassed by the Chairman of the Budge-Budge Municipality at the instigation of the Road-Overseer, Babu Upendra Nath Hazra. *DAILY HITAVADI, June 6th, 1908.*
49. The *Pratihar* [Berhampore] of the 6th June complains that the Municipal authorities of Berhampur are quite unmindful of the cleanliness of the riverside. Even policemen are frequently found to commit nuisance there. The attention of the Chairman is drawn to the matter. *PRATIHAR, June 6th, 1908.*
50. It is a pity, writes the *Sammilani* [Serampur] of the 6th June, that while the Government spends a large amount of money for establishing water works at Hooghly, it should do nothing to remove the severe scarcity of water in the subdivisions of Serampore and Arambagh. *SAMMILANI, June 6th, 1908.*
51. The *Tamalika* [Tamluk] of the 6th June complains of the perfunctory way in which the mehters of the Tamluk Municipality perform their duties, and holds the supervising officers mainly responsible for the irregularity in the work of the mehters. *TAMALIKA, June 6th, 1908.*
52. The *Jagaran* [Bagerhat] of the 7th June complains that the money granted by the Khulna District Board to meet the water scarcity in the Bagerhat Subdivision of the district, inadequate as it was for the necessities of the situation, has been totally misspent by the village Panchayats in whose hands it was placed. *JAGARAN, June 7th, 1908.*
53. The *Jagaran* [Bagerhat] of the 7th June says:—
Babu Nikunja Behari Ray Chaudhuri of Karapara in the Bagerhat Subdivision of district Khulna more than once applied to the District Board to cause a tank to be excavated in his native village, he himself offering to bear a portion of the total cost of the excavation. But the Board has not yet thought fit to send a reply to the application. This apathy on the part of the Board in a matter like this is surely culpable. *JAGARAN, June 7th, 1908.*
54. The *Bankura Darpan* [Bankura] of the 8th June is sorry to miss the name of Babu Kulada Prashad Mukerjee in the list of the newly appointed members of the Bankura District Board, as published in the last issue of the *Calcutta Gazette*. Babu Kulada Prashad has served as the Vice-Chairman of the Board ever since its foundation. *BANKURA DARPAN, June 8th, 1908.*
55. The *Dainik Chandrika* [Calcutta] of the 8th June is glad that Babu Radha Charan Pal has again been returned by the Calcutta Municipality as its representative in the Bengal Legislative Council. Babu Radha Charan Pal is a worthy son of a worthy father, and always takes the side of the people in the Legislative Council as well as in Municipal meetings. *DAINIK CHANDRIKA, June 8th, 1908.*
- (g)—*Railways and Communications, including Canals and Irrigation.*
56. The *Jasohar* [Jessore] of the 4th June fears that a vast amount of money is going to be wasted on the chimerical project of running motor-cars between Jessore and Jhenidah by the Jessore District Board. *JASOHAR, June 4th, 1908.*
57. The *Bangavasi* [Calcutta] of the 6th June asks the East Indian Railway authorities to construct a feeder-road connecting the railway station at Memari with the Chakdighi Road, as the removal of the station from its old site is causing great inconvenience to passengers from Barugram, Sadipur, Chakdighi, etc. *BANGAVASI, June 6th, 1908.*
58. A correspondent of the *Daily Hitavadi* [Calcutta] of the 7th June suggests that in view of the serious convenience of milkmen and other daily passengers from stations on the Bengal Central Railway down Bongong, one of the up-trains leaving Sealdah for Bongong in the evening *DAILY HITAVADI, June 7th, 1908.*

should start from that station at any hour between 12 noon and 2 P.M. This arrangement can easily be made, as it will not involve any additional expenditure.

PURULIA DARPAN,
June 8th, 1908.

59. The *Purulia Darpan* [Purulia] of the 8th June deplores that the Bengal Nagpur Railway Company have discontinued to run the Adra-Kharagpur mixed trains, and that the fares for week-end return tickets have been slightly increased and the period for which they were available reduced. The Traffic Manager is prayed to restore the old arrangements.

(h)—General.

Ekata,
May 21st, 1908.

60. The *Ekata* [Calcutta] of the 21st May (received on the 8th June) writes that considering that since the absence on leave of the Foreman of the East Case Branch of the Government of India Printing Department all work is going on just as well as it used to do before, there is no necessity of keeping a Foreman on a monthly salary of Rs. 130. The paper, however, condemns the performance of the various important duties of the Foreman by petty compositors as is being done now.

Ekata,
May 28th, 1908.

62. The *Ekata* [Calcutta] of the 28th May (received on the 8th June) contains the following allegations against the Government of India Printing office.

(1) Twenty old and experienced men were transferred from the head office to the branch office some time ago, and have since been shifted here and there. This is putting them to a great loss of money.

(2) Two young Europeans have been placed over the foremen, and though quite inexperienced, they cause any amount of harassment and annoyance to their subordinates.

(3) Absence on a gazetted holiday makes a person liable to a fine.

Ekata,
June 4th, 1908.

61. The *Ekata* [Calcutta] of the 4th June reiterates the complaint made in its issue of the 28th May about alleged inconvenience caused to some men working in the Government of India Printing Press on account of their having been transferred to the Branch office at Dharamtolla. The paper asks the Superintendent of the Dharamtolla Branch to find better accommodation for some of the men who have to work under a roof of corrugated iron, which is very uncomfortable during the hot-weather. The paper also condemns the discontinuance at 6-30 P.M. of the working of the electric fans in the room where the Reading Branch of the Government of India Press is situated. Most of the men have to work up to 8 P.M., and the want of fans causes them great inconvenience.

Jasohar,
June 4th, 1908.

63. The following is a full translation of an article published in the *Jasohar* [Jessore] of the 4th June entitled "Steps are being taken for increasing universal popular discontent in the country":—

These three years a ghost has sat firmly on the shoulders of our English Government; from the meanest constable up to the Secretary of State, the arbiter of the destinies of India, all have made themselves the associates of the myrmidons of the evil genius and are following one and the same path. Thus day after day, Government has managed to increase universal discontent in India and have engendered serious disturbances between the rulers and the ruled.

The country has suffered much. Those who have coolly deliberated over the dispersal of the Barisal Conference, Fuller's misdeeds, the causes of the disturbances in Comilla, Dacca, Mymensingh, Barisal, Rangpur, Jamalpur, Calcutta, the Punjab, Madras and other places, and the consequences to which they led, will be forced to openly declare that it is due to the folly and one-sidedness of Government and the officials that this terrible fire has been kindled in the country. Many are the people who have been murdered, who have died of famine, cholera, plague and malaria; but the public have done nothing else to remedy these evils than cursing their own evil luck and shedding tears in silence. That in spite of various acts of injustice and oppression, of hundreds of

famines, pestilences, diseases and griefs in the country,—which have been the effects either of the worthlessness of the Government's executive power, or of an administration permeated with selfishness—these things had not hitherto caused the displeasure of the people with the Government, is due to nothing except their ignorance. But when trampling upon hundreds and thousands of the petitions and prayers of the Bengalis, and opinions expressed at their meetings, associations, congresses and conferences, Lord Curzon partitioned Bengal, it was then that the seed of discontent was sown among the people at large. And the seed of discontent that was sown in the hearts of the Bengalis owing to this heart-rending, melancholy incident, has now spread all over India and convulsed it. However much Government may try to minimise its importance by characterising it as of no consequence, unless the partition of Bengal is withdrawn, the establishment of peace in this land will be utterly impossible. Government will not be able to bring peace into the country (merely) by passing laws.

The dispersal of the Barisal Conference, the appointment of respectable men of Rangpur as special constables, the disturbances at Dacca and Comilla, the police oppression in Calcutta and the passing of the Seditious Meetings Act have increased and are still increasing discontent. The depth of this discontent the blind officials have not been able to gauge even to this day; and it does not seem that they ever will be able to do so. Another grand attempt is being made to aggravate the all-round discontent,—Government is going to crush native newspapers. The printing press from which any seditious writings may be printed and issued will be confiscated, and the editor and the publisher will get hard labour and be heavily fined. Report goes that this law will soon be placed before the Legislative Council and passed. The effect of it will be that those editors who really labour hard for the peace and happiness of the Empire and for the good of the country oppose and criticise Government's action will fall into danger every moment, and nothing except the writing of stories about sheep and monkeys, and the support of Government's actions will be permitted. And the result will be that many newspapers will cease to exist and universal discontent will increase a hundredfold. Neither laws nor the sword can remove the heart's discontent of the people. Truly has the poet sung:—

To conquer the heart with the sword,
Is it possible, is it possible?

Hearts will not be conquered with the sword; the feat was never performed in any country, nor will it be in this. We have said many times, and we repeat, that if you wish for happiness and peace in the Empire, then gird up your loins to remove this universal discontent; otherwise, with an eye towards history, it may be firmly asserted that peace will never, never come into the country.

64. Referring to the appointment of Mr. E. N. Baker as the new Lieutenant-Governor of Bengal, the *Sanjivani* [Calcutta] of the 4th June says that Mr. Baker has the reputation of being a sympathetic officer among Bengal Civilians. If he can bring the whole of Bengal again under his rule, and try to remove the causes of the discontent of the Bengalis, peace will again reign in the country.

SANJIVANI,
June 4th, 1908.

65. The *Daily Hitavadi* [Calcutta] of the 5th June approves of the selection of the Hon'ble Mr. Baker as the Lieutenant-Governor of Bengal, because of his intimate knowledge of the country. But after being disappointed in Lord Morley, the paper does not think that it should rejoice at Mr. Baker's appointment until he proves to be a popular Governor.

DAILY HITAVADI,
June 5th, 1908.

66. The *Daily Hitavadi* [Calcutta] of the 5th June says now that air-guns have been brought under the provisions of the Arms Act, *this* will be probably included next.

DAILY HITAVADI,
June 5th, 1908.

67. The steps that the authorities are taking for the improvement of the pay and prospects of ill-paid Government clerks, writes the *Hitavadi* [Calcutta] of the 5th June, are really praiseworthy. It is satisfactory to learn that the Secretary of State has approved of the recommendations of the Government.

HITAVADI,
June 5th, 1908.

HITAVADI,
June 5th, 1908.

68. The *Hitavadi* [Calcutta] of the 5th June writes:—

The present discontent and its remedy.

The ruler and the ruled in India find themselves confronted by a disquieting situation. This is the time when the greatest coolness should be exercised in determining the course of action.

Mere treatment of the symptoms of the grave malady will not be productive of any good result. The seething discontent of the present is not a sudden growth. It has grown slowly and steadily for a long time. What are the causes of this discontent? Those who would explain it away by saying that it is merely the outcome of the intemperate speeches and writings of a few agitators are, in our opinion, insane. If these writings and speeches had no basis to stand upon, would they affect the educated and the illiterate so powerfully? A little thought will make it clear that it is the rulers who are really responsible for this discontent. They have repeatedly given assurances and pledges, but have never fulfilled them. The discontent dates from the day when the people began to understand their position. If Government had shown a little sympathy for the newly-awakened aspirations of the people, the latter would not have looked upon the officials with suspicion. But unfortunately the officials adopted a different policy, and the consequence was that the discontent went on increasing, till it assumed its present terrible aspect.

We cannot assert that the officials are unaware of the real cause of the discontent. It is necessary to surrender some portion of their power to the people. Now, self-abnegation is a virtue which does not rise spontaneously in the human heart, and our rulers are only human. They went on as before. How, then, could discontent be allayed? The authorities have grown uneasy at the present alarming developments, and they are thinking of a remedy. But we are afraid they are still pursuing an opposite course. Repression seems to be their watchword. We have often said that the gagging of the press will not remove discontent. The smouldering fire may at any time burst into flame.

The authorities are under the delusion that the bulk of the people of India love British rule; that they do not want self-government or any rights; that it is a handful of mischievous agitators who are leading them astray. How often shall we repeat that this belief is totally false? But should the educated minority be wholly disregarded? How long can a people be duped? Can such a mistaken policy conduce to the good of the rulers or the ruled? If you want to win the esteem and love of the subjects, then take the right path before it is too late. Don't ignore the aspirations that are the natural outcome of the education you have given. Know that it is they who vilely abuse the people who are creating all the discontent. Messrs. R. C. Dutt and Gokhale should be listened to, rather than such mischief-makers as the *Englishman* and the *Pioneer*.

It is the blunders of the authorities that have plunged the country into such misery. Let them take care while there is yet time. It is opposed to sound policy to aggravate unrest at a time like this.

HITAVADI,
June 5th, 1908.

69. Government, in spite of its professed unwillingness to do anything

Government and the Excise Department.

which might increase drunkenness, writes the *Hitavadi* [Calcutta] of the 5th June, is greatly mortified when the income of the Excise Department shows any decline. The Excise authorities paid no regard to the recommendation of the Excise Committee of 1905-06 that imported liquor and country made liquor should be sold in different shops, and permitted all classes of shop-keepers to sell imported liquor. His Honour, Sir A. Fraser, who is the son of a missionary, has sanctioned this arrangement; but is such conduct worthy of His Honour?

HITAVADI,
June 5th, 1908.

70. Whenever the question of village sanitation is raised, writes the *Hitavadi* [Calcutta] of the 5th June, Government invariably throws the burden on the villagers themselves.

Does this behaviour show sympathy? The population of villages is being decimated by the ravages of malaria; Government knows how to apply the proper remedy, but has not yet spent a farthing towards that end. Is not Government responsible for the loss of lives from malaria?

MIHIR-O-SUDHAKAR,
June 5th, 1908.

Separate High Court and University for Eastern Bengal.

71. Though the Government do not intend to establish a High Court in Eastern Bengal, the *Mihir-o-Sudhakar* [Calcutta] of the 5th June thinks that the new province ought to have its own High Court and its own University.

Perhaps the Government will reconsider the question when the province advances in importance later on. Meanwhile the Eastern Bengal Provincial Mahomedan Conference should always keep the matter before them.

72. The *Samay* [Calcutta] of the 5th June says that Mr. E. N. Baker, who has been selected to succeed Sir A. Fraser in the Lieutenant-Governorship of Bengal, is known to be a good man. But when an ordinary cat on entering the forest is transformed into a wild cat, as the saying goes, nobody can say what Mr. Baker will turn out when he comes as Lieutenant-Governor.

SAMAY,
June 5th, 1908.

The new Lieutenant-Governor of Bengal.

73. Close upon the arrest of two Bengalis who were found trespassing into the "Shrubbery", writes the *Bangavasi* [Calcutta] of the 6th June, has followed an order prohibiting admission of any persons, except passengers, on the platform of the railway station at Darjeeling. Is it proper for a ruling people to show such cowardice?

BANGAVASI,
June 6th, 1908.

Prohibition of the admission of outsiders on the platform of the Darjeeling Railway Station.

74. The *Bangavasi* [Calcutta] of the 6th June understands that the Secretary of State for India has sanctioned a large amount of money as passage money for Mr. Gupta and His Honour the Aga Khan (?), who have been appointed as Members of the India Council. So long as it is India which finds the money, the officials are very liberal in spending it.

BANGAVASI,
June 6th, 1908.

Passage money for the Native Members of the India Council.

75. The *Bangavasi* [Calcutta] of the 6th June does not think that for the people of Bengal there is anything to be pleased with in the appointment of the Hon'ble Mr. Baker as the Lieutenant-Governor of Bengal. It is all the same for them whether they have Sir Andrew Fraser or Mr. Baker, so long as the policy of the Government remains unchanged.

BANGAVASI,
June 6th, 1908.

The Hon'ble Mr. Baker as the Lieutenant-Governor of Bengal.

76. Referring to the arrangements made by the Government of Madras for holding a consultative meeting at Ootacamund, with the object of deciding what steps should be taken for stimulating arts and industries within the Province, the *Basumati* [Calcutta] of the 6th June regrets that the Government of Bengal has not carried out its project of establishing a weaving institute at Serampore. The authorities seem to be too much engrossed with sedition, terrorism, etc., to pay any heed to proposals of industrial development of the country.

BASUMATI,
June 6th, 1908.

Projects of industrial development.

77. The *Daily Hitavadi* [Calcutta] of the 6th June expresses satisfaction at the District Municipalities being relieved of the charges for maintaining the Police.

DAILY HITAVADI,
June 6th, 1908.

Municipalities and the charge for maintaining the Police.

78. The *Hindustan* [Calcutta] of the 6th June is fully confident that Mr. Baker will prove a very efficient and sympathetic Lieutenant-Governor.

HINDUSTAN,
June 6th, 1908.

Mr. E. N. Baker.

79. Drunkards will be glad to learn, writes the *Sammilani* [Serampore] of the 6th June, that the Government has ordered all native grog-shops to be kept clean and in proper repairs, and will pay the cost from the State Exchequer. It is but fit the Government should devote its purse to such a project when famine is killing numbers of the people! What next?

SAMMILANI,
June 6th, 1908.

Government and native grog-shops.

80. The *Sammilani* [Serampore] of the 6th June approves of the payment of passage money to the Indian Members of the Council of the Secretary of State for India.

SAMMILANI,
June 6th, 1908.

Passage money for Indian Members of the India Council.

81. The *Sonar Bharat* [Howrah] of the 6th June writes:—

SONAR BHARAT,
June 6th, 1908.

Our Anglo-Indian rulers make laws, but they never care to obey the laws themselves. Natives are punished for offences for which no punishment is awarded to Anglo-Indians. If a native murders a man, he is sentenced to be hanged; but if an English Judge sends an innocent man to the gallows, it is put down simply as an error of judgment. Our rulers are quite at liberty to disregard the wishes of the people, and in fact they never care to listen to the united protests of the whole population against any measure which they may have set their hearts upon. In these circumstances, if the police commit any

The Government and the present unrest.

sulum upon the people, as indeed they often do, to whom should they appeal for redress?

Is it, again, just to punish innocent people for the fault of a few brainless boys and youths who are connected with the Anarchist plot? Such a thing is against the principles of British justice. Let them punish the Anarchists as they choose, but surely they ought not to persecute innocent persons.

Two persons were found to be peeping into the residences of the Lieutenant-Governor and of the Hon'ble Mr. Oldham at Darjeeling. Ought they to have been arrested and harassed for this? Kishori Babu of Muzaffarpur had nothing to do with the bomb outrage at Muzaffarpur. But still he is being prosecuted. No offence has at yet been proved against Satyendranath Basu and others who have been arrested at Midnapore. Yet they have been kept in *hajut* for more than three weeks. The Magistrate ordered the local police to produce the accused in Court; but the police has not obeyed the order. Aravinda Ghosh has not been granted bail, though no case has been made out against him. Sisir Kumar Ghosh and a few other boys know nothing about the Anarchist plot, and used to go to the garden at Muraripukur only to study religion, but they are still in *hajut* and are suffering no end of hardships. If the authorities had any humanity in them they would not have committed such *sulum*. It is said that a man's senses are perverted when his death is near; and the same is perhaps the case with the authorities in India now, or else why should they perpetrate such acts of injustice and oppression? Let them listen and see how the cry of *Bande Mataram* is dimming all the glory of their civilisation and empire. Be careful, Englishmen, while there is time.

DAILY HITAVADI,
June 7th 1908.

82. The *Daily Hitavadi* [Calcutta] of the 7th June ironically says that on the 5th June last the State Ball at Simla was a splendid success. These feasts and balls, says the

The state Ball at Simla.

writer, have come to be as familiar and infallible events as the rising and the setting of the sun and moon. They will thus continue for ever, no matter whether the people die of starvation or raise up heart-rending wails for want of water.

JAGARAN,
June 9th, 1908.

83. The *Jagaran* [Bagerhat] of the 9th June pays a tribute of honour to Mr. S. K. Agasti, the District Magistrate of Jessore, for his zeal in relieving the distress of the famine-stricken people within his jurisdiction.

A District Magistrate praised.

DAINIK CHANDRIKA,
June 8th, 1908.

84. The *Dainik Chandrika* [Calcutta] of the 8th June says that since the discovery of the bomb conspiracy, and consequent growth of fear and nervousness in the minds of officials, the authorities of the Postal Department are allowing the police to intercept and open private letters on the merest suspicion. It is said that Babu Chandra Bhushan Bhaduri, Demonstrator of Chemistry in the Presidency College, and Kaviraj Kalipada Chattopadhyay, of 75-1, Harrison Road, did not get letters through the post for 15 or 16 days. They suspected some foul play, and wrote to the Postal authorities, when suddenly they got a good number of letters, all of which were detained in the post-office and opened and read. One of these letters asked for medicine for a patient suffering from small-pox. The delay in the supply of medicine is likely to have caused death to one who but for it might easily be saved. It is not known what has become of the poor patient. The paper wants to know by whose orders such things are being done in post-offices.

Interception of letters in the post-offices.

HINDI BANGAVASI,
June 9th, 1908.

85. Hearing of the appointment of the Hon'ble Mr. Baker to the Lieutenant-Governorship of Bengal, on Sir Andrew Fraser's retirement, the *Hindi Bangavasi* [Calcutta] of the 8th June says that Mr. Baker has risen to his present position from his original appointment as Joint Magistrate. But such honour, regrets the paper never comes to the Native officers who are born as if to suffer disadvantage and troubles only.

Mr. Baker's appointment.

PURULIA DARPAN,
June 9th, 1908.

86. The *Purulia Darpan* [Purulia] of the 8th June draws the attention of the authorities of the Postal Department to the inconvenience felt by the public owing to the withdrawal of the commission on Postage stamps. Stamp-vendors in the bazars have no inducement to sell post-cards, envelopes and postage stamps. The people have therefore to rely exclusively on post-offices, and cannot get stamps outside the business hours of those offices.

Commission for selling postage stamps.

87. Considering that the new value-payable forms cause much inconvenience to the public, the *Nihar* [Contai] of the 9th June asks the Postal authorities to change them for better ones.

NIHAR,
June 9th, 1908.

III.—LEGISLATION.

88. The *Naynk* [Calcutta] of the 30th May says that legislation is not an effective means of diminishing crimes. The new Explosives Bill, therefore, when passed into law, will prove as futile as any other criminal law, in discouraging bomb-making. The writer has a shrewd suspicion that if all legislators were banished from India, good government would at once ensue.

NAYAK,
May 2nd, 1908.

89. Referring to the reply of the Under-Secretary to an interpellation in the House of the Commons regarding the amendment of the Whipping Act, the *Tamaliika* [Tamluk] of the 30th May (received on the 5th June) says:—

TAMALIKA,
May 30th, 1908.

No provisions for appeal against a sentence of whipping have been made, in the proposed Act, because such sentences shall be passed by a first class Magistrate. The logic is quite absurd, for are not sentences of death and transportation for life passed by Judges often reversed by Appellate Courts?

90. The *Daily Hitavadi* [Calcutta] of the 5th June writes:—

DAILY HITAVADI,
June 5th, 1908.

Many Anglo-Indians are now clamouring for a Press Act and for the effective gagging of the vernacular press. Several natives who court Government favour have also joined in the cry. They think that the British Raj can never be safe unless such a measure is taken. But we ask the authorities whether persecution is the best means of maintaining an empire. They must be fools who think that it is the native press which helps to spread sedition in India. But would the Government have been able to know anything about the anarchist plot if papers like the *Sandhya*, the *Yugantar*, etc., did not exist? If there were no such papers, the conspiracy would have been going on in secret. Do not then such papers do an indirect good to the Government? It will not be difficult for the foreign rulers of India to gag the native press, but do they ever calculate the consequences? Then, again, is it just to punish all the newspapers for the fault of a few? The existing law is strong enough to punish all delinquents, and we fail to see how the situation will be improved if presses, where seditious newspapers are printed, are confiscated and editors ordered to furnish securities. Certain papers have of late been prosecuted and punished over and over again, but they have been preaching sedition none the less. Some of these papers are sold below the cost price. If when the Press Act is passed the conductors of these papers print them secretly and distribute them gratis, what will the Government do? Evidently then it is only the papers which are properly conducted which will feel the severity of the proposed law, while those for whom it is meant will not be affected by it at all.

We have repeatedly said that it is idle to expect that all discontent will disappear as soon as seditious writings and seditious speeches are stopped. If officials go on committing acts which create popular discontent, how long will it be possible to keep that discontent below the surface by gagging the people? Sooner or later they will be able to understand acts which give rise to discontent; and then there will be no necessity for speeches or writings in newspapers, for then peoples' hearts will be excited of themselves. To prevent the growth of discontent and to establish peace in the country the officials will have to give up committing acts which might cause discontent among the people. Let the Government follow the advice of Messrs. Gokhale, R. C. Dutt, and Amir Ali and give the people of India greater rights and privileges. It is no good letting them have some nominal privileges as they are likely to get if the Council Reform scheme is carried out. Let the

Indians have some real privileges, and they will sing out the praises of the Government with a grateful heart.

Far from preventing discontent, persecution only increases it. If, as the *Manchester Guardian* says, several secret societies were formed in India as the result of Lord Lytton's Press Act, will it be prudent to enact a similar law now? Some may say that it is for restraining the preachers of sedition that the new law is going to be passed, and that sober and well-conducted newspapers have no reason to protest against it. The reason why such papers are against the passing of the Press Act is this. We find that although many native papers have been punished several times for breaking the sedition law as it at present exists, no newspaper conducted by white men has as yet even been prosecuted for such an offence. Are not the *Pioneer*, the *Englishman*, the *Asian*, and the *Civil and Military Gazette* as much guilty of breaches of the sedition law as are the *Punjabee*, the *Yugantar*, the *Sandhya* and the *Bande Mataram*? But has even a hair of their head been touched? These Anglo-Indian papers know that they have nothing to fear from any law however severe, and so they can support such a measure as the proposed Press Act. But we know that the Act will increase the power of the police and widen the door for persecution, and that there will be no end of the harassment to which we shall be subjected. That is why we protest against the Press Act, because it will be injurious alike to the people and the Government.

BANGAVASI,
June 6th, 1908.

91. The *Bangavasi* [Calcutta] of the 6th June asks the Government to consider well what the *Manchester Guardian* says about the proposed Press Act. Many secret societies were formed in India as a result of Lord Lytton's Press Act, but all of them disappeared as soon as Lord Ripon repealed the Act. A country cannot be ruled simply by *sid*.

DAILY HITAVADI,
June 8th, 1908.

92. The *Daily Hitavadi* [Calcutta] of the 8th June has the following:—
A shout of joy has issued from Koilaghât for the *Englishman's* heart's desire is going to be fulfilled. The journal has an article headed "The curb at last," which means that at last the Government of India is going to pass a Gagging Act to crush the Native Press.

To-day the Bill will be introduced into the Legislative Council, and to-day it will be passed just in the same way as the Raksha Kali Puja used to be performed in olden times when a fatal epidemic appeared in the country.

We wish to ask the Government one simple question: Will discontent vanish if only a few newspapers are suppressed? Do they really think that the disquietude that is felt all over the Indian Continent will be removed if only an Explosives Act or a Press Act be passed? If the mouth be gagged, can the heart be also pressed down with it? You already see the effect of such action. You have your Penal Code and your Criminal Procedure Code; these are sufficiently terrible. There is the section 124A, which is sufficiently elastic. Many are the young men who have gone to prison under that section with a smiling countenance. When one is dragged to prison another takes his place.

Do you not perceive even from this that repression will not succeed.

We have said again and again and we repeat: Remove the causes of this widespread discontent; give to the people what they are justly entitled to; behave well with the sons of India; do not hate them as if they were jackals and dogs; do them justice; give up the idea that you conquered India with the sword and you will keep it with the sword; allow sympathy, love, kindness, etc., a place in the heartless administrative machine. You will see that discontent will vanish and British prestige will be maintained. Do not be led astray on this day of sore trouble and thereby spoil everything. Do not be elated by the shouts of the *Englishman* and the *Pioneer*. Never forget that they are actuated by selfish motives.

HINDI BANGAVASI,
June 8th, 1908.

93. Continuing its protests against the Constructive Trusts Bill, the *Hindi Bangavasi* points out that there are two ways in which property is owned in the case of sacred places. Some time it so happens that a priesthood is organised at a certain

The Constructive Trusts.

shrine, and all the gifts of the property that are made in the name of the deity are held by the chief priest who performs the religious ceremonies at the temple. Of course, in such cases, documents may be available by which endowments are formally made, but there is no mention made of the objects for which they are made by the donor. It would, therefore, be quite improper if motives are assigned to such endowments. In the second place, there are cases when a certain hermit would take to an ascetic life at a shrine, and lie there for a long time. In these cases, the chief priest and this hermit would perform the religious services together, and reckon themselves the joint recipients of divine grace. Later on, this hermit becomes the Mahant (chief priest), and manages the affairs connected with the endowments of the temple, and after him, according to the usual custom, his disciples continue to look after the property, thus giving rise to a system of hereditary proprietorship.

Hence in the opinion of the paper it would be simply diabolical, under these circumstances, to assign definite objects to these endowments according to English law. The principle of constructive trust, therefore, cannot be applied to such endowments, the donors of which have laid down no clear object as to how it should be utilised. The paper, in conclusion, says that the Government should definitely lay down the meaning of the phrase "Constructive trust of a charitable nature for a religious purpose", and should fix the shrines to whose endowments the proposed law would be applicable.

IV.—NATIVE STATES.

94. The *Bangavasi* [Calcutta] of the 6th June is very sorry to find the Gaekwar of Baroda prohibiting infant-marriage and the sale of girls, taking steps for the protection of the properties of married women, and allowing all classes of people to hold offices within his State. All these are indeed reforms on Western lines, but they are likely to lead to difficulties in the end. The English can indulge in such reforms, for they are an alien race following a different religion from that of the people of India; but one is extremely pained to see a native ruler acting in this way in open disregard of the views of his subjects.

BANGAVASI,
June 6th, 1908.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

95. The *Prasun* [Katwa] of the 5th June says that the poor people in many of the villages in the Katwa Subdivision, district Burdwan, are suffering from famine. The relief centre opened at Dainhat on behalf of the Burdwan Sammilani, though doing excellent work, has but very meagre resources. The attention of the generous public is drawn to this matter.

PRASUN,
June 5th, 1908.

96. The *Basumati* [Calcutta] of the 6th June reports the prevalence of severe distress owing to the scarcity of food-grains in the Dubda and Khagda villages within the Contai Subdivision of the Midnapore district.

BASUMATI,
June 6th, 1908.

97. The *Tamalika* [Tamluk] of the 6th June strongly appeals to the generous public to come to the relief of the famine-stricken people in some villages under the thanas of Ramnagar and Egra in the Contai sub-division of the Midnapore district.

TAMALIKA,
June 6th, 1908.

98. The *Nihar* [Contai] of the 9th June contains an account of the famine at Khagda, Dubda, Chhatra, Bhatda, Jerthan and other places within the jurisdiction of the thanas of Ramnagar and Egra. Numbers of men have sold all their possessions and are now starving. The paper asks its readers to help these poor people.

NIHAR,
June 9th, 1908.

VI.—MISCELLANEOUS.

NAYAK,
May 30th, 1908.

99. The *Nayak* [Calcutta] of the 30th May says that commercial people like the British should not insist too much on prestige. Why do they not hide their evil purpose under a smile of conciliation to pacify the people of India?

Government's insistence on prestige.

NAYAK,
May 30th, 1908.

100. The *Nayak* [Calcutta] of the 30th May refers to a rumour that the Commander-in-Chief is strongly insisting on a modification of the partition of Bengal. The paper is willing to give credit to the rumour, seeing that Lord Kitchener has to win the good-will and complete obedience of the native soldiers. Lord Kitchener has succeeded in having many of Lord Curzon's measures reversed. It is possible he will try to win another victory over his great rival.

Lord Kitchener and the Partition of Bengal.

NAYAK,
May 30th, 1908.

101. Speaking of the present discontent in the country which has found its expression in the bomb outrage and the formation of a secret society, the *Nayak* [Calcutta] of the 30th May remarks:—

The present discontent and its remedy.

It is necessary that Government should calmly consider their duties at the present moment. The discontent which was originally confined to the educated minority has spread among the masses. The *Swadeshi* movement has brought the educated and the uneducated on one and the same platform. This is a serious matter for Government to think upon. There is no use denying that although the unhappy death of Mrs. and Miss Kennedy from violence has evoked the sympathy of many, the frank and bold avowal of guilt by the youths arrested in that connection has won universal admiration. Many even have gone so far as to assert that these youths have wiped away the old bad reports of the Bengalis as mere talkers, and have raised them high in the estimation of other people. Such is the feeling in the country. There is also the universal belief, (and it is unhappily only too true) that the main responsibility for the bomb outrage lies with the short-sighted, arrogant officials of Government. Let those whose interest it is to please their English masters and curry favour with them say what they please, the truth is that both the rulers and the ruled are to blame for the unrest and the unhappy occurrences it has led to. If our present rulers ruled India in the same way as the Moghul Emperors did, the situation might be very easily mended. The people do not know who is their king. King Edward is a king only in name in his own country. He is not the king of India. The sovereign English people are our kings. It is for this reason that the relations between the rulers and the ruled in India have been of an anomalous character. The question is merely of giving on the one hand, and taking on the other. The people don't know where to lodge their complaints, nor are the rulers anxious to enquire into them. Is it then wonderful that bombs have at last had to be resorted to? If the English want to remain in possession of India in perpetuity, they will not succeed if they rule by force alone. We are an emotional people, whereas our rulers are a cold calculating race of shop-keepers. They must now learn to exchange emotions with the people. "Imagination rules the world," said Napoleon. Lord Ripon understood this, and therefore succeeded in consolidating the foundations of British rule in the very hearts of the people. The non-official Anglo-Indians did not understand the sound policy of Lord Ripon. The result has been that while the Englishmen in India say that they are determined to rule India by the sword, the people firmly believe what the late Brahmabandhav Upadhyaya taught them, viz., that the British Government in India is a house of cards, it can be blown away by a single breath.

TAMALIKA,
May 30th, 1908.

102. Referring to the allegations made by a correspondent of the *Times* of India against the zemindars of Bengal, the *Tamaliika* [Tamluk] of the 30th May remarks:—
We decline to reply to these allegations which are scarcely better than the ravings of a mad man.

Allegations against Bengal zemindars.

103. Referring to the contemplated boycott of British goods by the Jains, the *Tamaliika* [Tamluk] of the 30th May (received on the 5th June) remarks:—

TAMALIKA,
May 30th, 1908.

The Jain boycott of British goods.

The more the Government disregards public opinion, the more the people will lose their faith in its good intentions. It is not a safe policy to wound the religious susceptibilities of the Indians.

104. The *Jasohar* [Jessore] of the 4th June writes:—

JASOHAR,
June 4th, 1908.

The fate of Prince Victor Dhullip Singh.

The son of Maharaja Dhullip Singh is to-day a miserable bankrupt. Yet when Dhullip was born, the whole of the Punjab resounded with the booming of guns. What an irony of fate!

105. The *Sanjivani* [Calcutta] of the 4th June writes:—

SANJIVANI,
June 4th, 1908.

The *Englishman's* incivility towards Indians.

While commenting on the civil suit brought by Babu Brojendra Kishore Ray Chaudhuri against Mr. Luffman, late District Superintendent of Police, Mymensingh, the *Englishman* calls the latter "Mr." Luffman, but does not think it worth his while to use the word "Babu" or any other complimentary epithet before the name of the former. It is the incivility of this class of Englishmen that has brought disgrace on the fair name of the English. The *Englishman* ought to know that Brojendra Babu can employ ten such men as Mr. Luffman as servants.

106. The *Sanjivani* [Calcutta] of the 4th June takes exception to the opinion of Mr. N. N. Ghosh, Editor of the *Indian Nation*, that it is fortunate that the large majority of the Indian people are illiterate, for being illiterate they cannot read the seditious newspapers. Such an unsound utterance coming from Mr. Ghosh has made the writer ashamed and sorry.

SANJIVANI,
June 4th, 1908.

An expression of opinion by Mr. N. N. Ghose of the *Indian Nation*.

107. The *Sanjivani* [Calcutta] of the 4th June gives currency to the

SANJIVANI,
June 4th, 1908.

Rumours about the fate of Taranath of the *Yugantar*.

rumour that Babu Taranath Roy of the *Yugantar*, against whom a warrant has been issued, is the man who was run over by a train at Bandel Junction. Some people maintain that Taranath died of cholera at a certain village in the Burdwan district.

108. Commenting on the opinions recently expressed by Sir Charles Elliott on the present situation in India, the *Sanjivani* [Calcutta] of the 4th June observes:—

SANJIVANI,
June 4th, 1908.

Sir Charles Elliott on the present situation in India.

If Government had followed the advice of too clever men like Sir Charles Elliott, then a terrible fire of discontent would have been kindled over the whole of India.

109. The *Birbhum Hitaishi* [Suri] of the 5th June says that the possibility

BIRBHUM HITAIISHI,
June 5th, 1908.

The party really responsible for the growth of anarchism in India.

of secret organisations being formed to terrorise Government officials was clearly foreseen when the Government persistently declined to withdraw or modify the partition of Bengal, when a thoroughly loyal and constitutional body like the Bengal Provincial Conference was forcibly dispersed, and when Muhammadan hooligans were set to molest the Hindus in the most inhuman manner at Jamalpur. There is not the slightest doubt that the bomb outrage at Muzaffarpur is the direct outcome of the unjust acts of Government. As for the outrage itself, the writer says that he has no sympathy with the cult of the bomb. The service of the motherland is a sacred duty which cannot be properly performed by those who take part in murder and assassination.

110. The *Daily Hitavadi* [Calcutta] of the 5th June writes:—

DAILY HITAVADI,
June 5th, 1908.

Detractors of the recent meeting at Barisal.

Many sycophants of Government disapprove of the meeting recently held at Barisal in which the deportation of Lajpat Rai and Ajit Singh were condemned. These people earn their living by fawning upon officials and it is but natural that they should have recourse to divers means to injure their own countrymen.

111. Referring to the opinion expressed by the Bishop of Birmingham that the Indian discontent is due, not to the mal-administration of Government, but to the insolent behaviour of a few Englishmen, the *Hitavadi*

HITAVADI,
June 5th, 1908.

A Bishop's view of the Indian discontent.

[Calcutta] of the 5th June says that the Bishop's far-sightedness is praiseworthy. That Government grants no redress of the grievances of the Indians in such cases is deplorable.

HITAVADI,
June 5th, 1908.

112. The *Hitavadi* [Calcutta] of the 5th June says:—

Khudiram's statement.

Khudiram at first said, that he was incited by the speeches of certain speakers and the writings of certain newspapers to murder Mr. Kingsford. He has since changed his statement and says that Prafulla Chaki instigated him to do the deed. If what he says is true, then the speakers and the writers cannot be held responsible.

MIHIR-O-SUDHAKAR,
June 5th, 1908.

113. Considering that the Namasudras occupy a very low position in Hindu society, and are always despised by the members of the higher castes, the *Mihir-o-Sudhakar* [Calcutta] of the 5th June asks them to embrace the Moslem faith. The paper asks them to read certain books which are sure to convince them of the worthlessness of Christianity and Hinduism, and of the superiority of Muhammadanism over those two religions.

Namasudras advised to become Musalmans.

MIHIR-O-SUDHAKAR,
June 5th, 1908.

114. The *Mihir-o-Sudhakar* [Calcutta] of the 5th June writes:—

Waqf estates in Bengal.

There are numerous Waqf estates in Bengal which are almost in ruins, some owing to want of funds, and others because of the Matwallis in charge of those estates appropriating to their own use the money meant for the management of those estates. In many cases the Matwallis mortgage the estates to Hindus and the result is that owing to the Matwallis' inability to repay the loans, the estates pass into the hands of infidels. Such a case actually took place at Nizampur (in Nadia). Haji Muhammad Mohsin left a large Waqf estate, but a greedy Matwalli let the whole estate out on lease. Thus while some clever Hindus who took the lease, grew rich the income of the estate became considerably less, and if the Government had not taken up the management of the estate in their own hands, the estate would have disappeared altogether. Most of the Matwallis who are in charge of the Waqf estates in this province are worthless men and the Government ought to take some steps for checking the accounts of all such estates and keeping them under their own control.

MIHIR-O-SUDHAKAR,
June 5th, 1908.

115. The *Mihir-o-Sudhakar* [Calcutta] of the 5th June reports a Musalman meeting held at Mollapara (in Dinajpur) in which the question of Musalman social reform was discussed and several resolutions were passed, including the boycott of sweet-meats made by Hindus.

A Musalman meeting.

SAMAY,
June 5th, 1908.

116. The *Samay* [Calcutta] of the 5th June publishes a brief summary of the speech recently delivered by Mr. Swinny on the present unrest in India and observes that it was nothing more to add to what that distinguished speaker said. Will the British authorities ponder over these remarks?

Mr. S. H. Swinny on Indian unrest.

SAMAY,
June 5th, 1908.

117. The *Samay* [Calcutta] of the 5th June says that detectives of the Government of India have scattered throughout the world, and quotes the translation of an article headed "Indian Government detectives abroad" in *Indian Sociologist* published in the fortnightly Bengali paper *Matri Bhumi* printed at Chandernagore, in support of its statement. The writer concludes: Has it then come to this that Government finds it necessary to carry on the administration by such a system of espionage?

Alleged extensive espionage by the Government of India.

BANGAVASI,
June 6th, 1908.

118. The *Bangavasi* [Calcutta] of the 6th June condemns the burning of villages by British soldiers during the recent Mohmand expedition. Such an act, says the paper, is hardly befitting the civilisation of the British race.

Burning of Mohmand villages by British soldiers.

BANGAVASI,
June 6th, 1908.

119. The *Bangavasi* [Calcutta] of the 6th June regrets to announce the death of Mahamahopadhyaya Nilmani Mukherjee Nayalankara, M. A., B. L., and says that it will not be possible to find another eminent man like him.

Demise of Mahamahopadhyaya Nilmani Nayalankara.

BANGAVASI,
June 6th, 1908.

120. In a letter to the *Bangavasi* [Calcutta] of the 6th June, Babu Barada Kanta Mazumdar of Taki says that the present high prices of rice are due to the exportation of

The cultivation of jute.

enormous quantities of that article. It is true that the people get much money thereby, but the purchasing power of that money becomes less owing to the exorbitant rise in the prices of all commodities in the country. The Government is interested in keeping up free-trade, and so it is idle to expect them to do anything in the matter.

Then, again, the steady increase in the cultivation of jute is gradually diminishing the quantity of rice grown in this country. Jute may bring the cultivator more money, but it only helps to make him a spendthrift and waste that money on luxuries. The foreign rulers of India care more for the trade of their own countrymen than for the welfare of the people of India, and hence they do not care to discourage the cultivation of jute, although it does a world of injury to the people. For besides diminishing the quantity of rice grown in this country, the cultivation of jute gives rise to malaria and cholera. The people should, therefore, encourage the cultivation of rice and of cotton, the oil from the seed of which is a highly profitable commodity.

121. Referring to the remarks made by Messrs. R. C. Dutt and Gokhale on the present unrest in India, the *Bangavasi* [Calcutta] of the 6th June says that no good is likely to come out of their good counsel, for as they say in Bengali all precepts of religion are lost upon a thief.

BANGAVASI,
June 6th, 1908.

Messrs. R. C. Dutt and Gokhale on Indian unrest.

122. Referring to the proposed affiliation of the Habibia College to the Punjab University, the *Bangavasi* [Calcutta] of the 6th June says, that such is the charm of English education, that even a clever ruler like the Amir has fallen under its influence and is himself bringing about his own ruin.

BANGAVASI,
June 6th, 1908.

Application of the Habibia College.

123. Referring to an advertisement which appears in a certain paper calling in applications for the post of female tutor of English and Music for a Brahmin lady, the *Bangavasi* [Calcutta] of the 6th June asks, whether in these days of *swadeshi* movement advertisements of this type adds to the good name of the country. Is this the sort of training appropriate for a Hindu lady? So long as this spirit is not changed, and so long as the people's liking for the use of *swadeshi* cloth does not become firm, so long it is hopeless to expect any good to the country.

BANGAVASI,
June 6th, 1908.

Music tutor for a Bengali lady.

124. The *Bangavasi* [Calcutta] of the 6th June writes:—

Stopping stations on the Calcutta Tramways.

There are going to be fixed stopping stations on the Calcutta Tramways, and the Lieutenant-Governor is of opinion that the Calcutta Tramways Company should consult the Commissioner of Police on the matter. But why should not the advice of some respectable native residents of Calcutta be taken, seeing that it is natives who constitute the majority among the passengers?

BANGAVASI,
June 6th, 1908.

125. The *Bangavasi* [Calcutta] of the 6th June thinks that the Calcutta Improvement Scheme will, when carried out, make it quite impracticable for people with moderate means to live in the city. The paper, therefore, advises the citizens to go back to and live in the villages from which they emigrated to Calcutta. By so doing, they will naturally be compelled to improve the sanitation of villages which is at present in a most miserable condition. As for the Government, it is going to spend money like water over the Improvement Scheme, although but a small portion of the huge sum that is going to be devoted to this project, would have bettered the condition of many a village which is about to be depopulated by malaria, and other scourges. The paper hopes that the people will now help themselves.

BANGAVASI,
June 6th, 1908.

Calcutta residents advised to live in villages.

126. Sir Charles Elliott is, writes the *Bangavasi* [Calcutta] of the 6th June, perhaps more anxious for the safety of the Indian Empire than the King-Emperor himself. In the course of a letter in the *Empire Review*, Sir Charles says that assaults by natives on Europeans have become very frequent of late, and that the accused almost always go unpunished. He, therefore, advises the Government to take strong measures to put a stop to this state of things. But is justice done to natives everywhere in India? Are they not subjected to oppression everywhere? Let Sir Charles Elliott bear it in mind that such remarks as his do more harm than good.

BANGAVASI,
June 6th, 1908.

Sir Charles Elliott's letter in the *Empire Review*.

BASUMATI
June 6th, 1908.

127. Referring to the visit of a Chinese official to India to inspect Indian jails, the *Basumati* [Calcutta] of the 6th June says that the prisons in India are, in the opinion of even many Englishmen, no better than hells and woe to the country which looks upon these as models for constructing their own prison system upon.

BASUMATI
June 6th, 1908.

128. The *Basumati* [Calcutta] of the 6th June says that last year intoxicants worth Rs. 84,038-12 were sold within the Tamluk Subdivision of the Midnapore district. A triumph, indeed, of western rule and civilisation!

BASUMATI
June 6th, 1908.

129. Referring to the dismissal of Moulvi Leakat Hossain's appeal to the High Court, the *Basumati* [Calcutta] of the 6th June says, that apart from all questions of law, it can be said for certain, that the people of the country do not consider the Moulvi to be an enemy of the Government, and hopes that the Government will earn the blessing and gratitude of the whole country by pardoning him. This is a golden opportunity for the Government to re-establish its prestige as a lover of justice among the people of the country.

BASUMATI
June 6th, 1908.

130. The *Basumati* [Calcutta] of the 6th June publishes the substance of a conversation which took place in an interview between Sir H. Cotton and a representative of the *Central News* and Reuter's Agency, on the causes which have given rise to the bomb conspiracy in India.

BASUMATI
June 6th, 1908.

131. Referring to the objection made by a section of the British public to King Edward's visit to Russia on the ground, that the country is being convulsed by official oppression, the *Basumati* [Calcutta] of the 6th June says that there is something peculiar about an Englishman's sense of justice and sympathy with suffering humanity. Where their interest is not at stake, as for instance in the case of the oppressed inhabitants of Russia, the milk of their kindness flows in torrents towards the persecuted. But within their own dominions, as in India, they have a knack of being blind to all official oppressions and persecutions.

BASUMATI
June 6th 1908.

132. From the Secretary of State for India and Members of Parliament down to the ordinary white policeman all Englishmen writes the *Basumati* [Calcutta] of the 6th June, are trying to prove that Oriental nations have a natural liking for despotic government and that the present discontent in India which has culminated in a bomb outrage is the creation of an artificial agitation carried on, under false pretences, by a few educated and half-educated Indian news paper editors and *swadeshi* speakers under the impulse of selfish motives. In the opinion of these Englishmen the privileges of self-government, if ever granted to the Indians, will only be misused by them, so that a despotic form of Government must anyhow be kept up in India. But we shall prove both from the modern and from the ancient history of India that the Indians have never liked, nor ever tolerated despotism. First of all, take the Musalman period of the history of India. Was it not to combat despotism that the Bundelas in Central India and the Mahrattis in the Deccan rose against the Moghul power of Delhi during the reign of Shah Jehan? Was it not to kill despotism that Bengal conspired against Seraj-ud-dowla and gave birth to such champions of freedom as Pratapaditya, Sitaram, Raja Ganesh, Kansha, Chand Ray, and Kedar Ray? Did the struggles of Rana Protap and Ranjit Sing indicate a leaning on the part of Indians towards a foreign rule? Had the Indians been lovers of despotism or if any form of Government whatever had been acceptable to them, then there would have been no occasion for Sir W. Hunter to write: "At no time was Islam triumphant throughout all India. At the height of the Mahomedan power, the Hindu Princes paid tribute and sent agents to the Imperial Courts. But even this modified supremacy of Delhi lasted for little over a century. Before the end of that period, the Hindus had again begun the work of reconquest. The British won India not from the Moghuls, but from the Hindus." From this it is evident that the moment the Hindus considered the Musalman rule to be

*despotic, they rose against it, and their efforts in this direction were also in a large measure successful.

The earlier history of India also points to the conclusion that the Indians never liked despotism. The Sanskrit language has no synonyms for such words as "despot," "tyrant," "autocrat," "bureaucrat," etc., so that the state of things which such words indicate was unknown in the days when Sanskrit was cultivated and developed. The word *raja* (king) in Sanskrit is derived from the root *ranja* to please, and the king used to be called *raja* in India, because he used to please his subjects. To please his subjects and to protect them have always been considered the chief functions of a king in India. The Vedic Rishis used to bless a king by saying: "May India, the king of Devas, make your subjects revere you." The ancient Kshatriya kings of India were neither despotic nor luxurious. The habits of many of them were as pure as those of Rishis (Saints) and the names of many of them are mentioned in even the Rig Veda. In the Pauranic age also we find mention of Rajarshis (Saintly kings). It is, therefore, apparent that from the very earliest time the character and ideal of a king was very high in India.

It is true that the Hindu Shastras speak of the King as a god, but they give him no power of independent action. The power of making laws which is the best instrument of oppression and which European potentates enjoyed even up till recently, was never in the hands of Hindu rajas. Such men among the people as had attained saintliness and superiority by the pursuit of religious habits and the practice of austerities used to assemble and make laws for kings to follow and execute. Any king guilty of violating these laws ran the risk of losing his head. For instance, king Ben was killed by Rishis because he tried to rule despotically in contravention of the spirit of the Shastras. In fact, in ancient times, the king was only the head of the executive. He had no control over the legislature, which, it is said, in the 83rd chapter of the Santi Parva of Mahabharata, used to be composed of four Brahmins well versed in the Vedic lore, eight Kshatriyas possessing military skill, 21 rich Vaisyas possessing acute business capacity and one Sudra. If thus appears that the *raja* could never secure an official majority in such an assembly, for the number of its Kshatriya members was limited to only 8. In the 87th chapter of the Santi Parva, it is also described how meekly the king had to ask for permission to raise public loans. The Shastras, nevertheless, imposed great responsibilities on the *raja*. All sorrows and sufferings of subjects used to be ascribed to the *raja*'s sinfulness. The form of government which obtained in ancient India was, therefore, democratic in substance.

133. The *Basumati* [Calcutta] of the 6th June severely criticises the comments of Mr. N. N. Ghose, Editor of the *Indian*

BASUMATI,
June 6th, 1908.

"Mr. N. N. Ghose's treachery to the country."

Nation, on the bomb affair, calls him a shameless pretender hated by all his countrymen, accuses him

of a preposterous vanity which makes him think that he is the only truthful and loyal subject of His Majesty in India, while all other Indians, Moderate or Extremist, are hypocritical rebels, and thinks that the bomb affair has completely muddled his brains, of which he had but a small supply originally, and which had already gone astray with envy, malice and worldly disappointments. He is said to have even advocated the execution of the persons accused in connection with the bomb affair without trial. With the object of currying favour with the Government, he is doing the worst treachery to the country, but he ought to remember that the sin of treachery has no expiation.

134. The *Basumati* [Calcutta] of the 6th June says that last year the British Indian Steam Navigation Company suffered a loss of 15 lakhs of rupees at Tuticorin, owing to the competition of the local *Swadeshi* Steam Navigation Company. This is the reason why a hellish fire has been lit at Tuticorin.

BASUMATI,
June 6th, 1908.

The contending navigation companies at Tuticorin.

135. The *Basumati* [Calcutta] of the 6th June publishes the substance of a letter written by Sir W. Wedderburn in the *Daily News* of the 5th May last on the subject of secret societies in India.

BASUMATI,
June 6th, 1908.

Sir W. Wedderburn on secret societies in India.

136. In continuation of what appeared in its last issue (see Report on Native Papers of 6th June 1908, paragraph 116), the *Basumati* [Calcutta] of the 6th June publishes a second portion of Babu Rabindra Nath Tagore's

BASUMATI,
June 6th, 1908.

Babu Rabindra Nath Tagore's "ways and means" (continued.)

speech entitled "ways and means." The following is a translation of this portion:—

This was why I was requesting you not to take a narrow view of the history of India, guided by the example of a partial development of manhood in other countries. You should not despair at the many apparent inconsistencies that are being noticed in it, and should not blindly engage yourselves in petty endeavours. And even if you do so, be sure that you will never succeed. The only means of success is to unify one's own will with the will of providence. If we attempt to rebel against that, momentary success will lure us and get us drowned in a terrible failure.

The India which is slowly assuming such colossal aspect through the operation of all the mighty forces of man, and is being advanced towards this final development by all sorts of sorrows, sufferings and humiliations—who amongst us will serve this great India with knowledge and intelligence, who will merge all his griefs, impatience and egotism in this mighty endeavour with the utmost unswerving faith and, like an offering made to a god, offer up his pure life at the feet of the Providence presiding over the destinies of India? Where are those priests of ours, the priests of this great natural awakening in India? Wherever they may be, know it for a certain truth that they are not impatient, they are not mad, they are not gradually turning by means of boastful words having no reference to action the feelings of the people of this country into a contagion of nervous disorder. Know it for certain that there has happened in them an uncommon combination of intelligence, feeling and devotion to work, and in them there exists a magnificent blending of the deep quiescence and fortitude of knowledge, and the unconquered strength and perseverance of will power.

But when it is observed that driven by the excitement caused by a particular incident, (or) grieved by a momentary conflict, many people of a country suddenly and in a minute rush with bated breath for doing good to their country, then it must be understood that they have launched on a difficult path with only the impulse of their hearts to support them. They are by the very virtue of circumstance, unable to judge the distant and universal good of the country with calmness and veracity. They so keenly feel their present suffering, and so vividly remember in their minds its remedy that it does not become impossible for them to strike at the composite interest of the country in their inability to restrain themselves.

It is very difficult rightly to judge the teaching of history. In the history of every country wherever we find any big incident assuming form, we notice a violent struggle and agitation immediately preceding it. The load of disorders in the State and the society goes on silently accumulating for a long time, until one day by a single stroke it suddenly breaks up in a revolution. If at that time favourable materials are found ready in the country, if the stock of knowledge and power is sound, secretly collected in its store before-hand, then only does the country survive the violent blow of that revolution, and builds a new life for itself by providing it with a new form of order. It is because we do not see in the country that inner support of life which is secretly accumulated in its store-house, that we think as if the country has attained success by means of disorder, and that disorder is the fundamental cause and means of good.

It will not do to look at history superficially and forget that the country, the vital part of which has lost the creative power, can never safely survive a cataclysmic blow. The blow of destruction only awakens to activity the function of life, the creative power, of such people as have in their midst a natural tendency to build and to create in a living condition. The glory of a cataclysm lies only in the fact that it thus stimulates creation with new life, else unmitigated destruction and needless revolution can never be beneficial.

When a ship which, the moment the wind struck its sails, leaves its inertia and darts off, it must be understood that there were, at any rate, no openings between the planks at its bottom. If it ever had any such openings, the ship's carpenters must have at some time repaired (stopped) them unseen and in the darkness of its hold. But is not that gust of wind dangerous to the sails of a rickety vessel, the planks of which strike against each other and make a noise at the slightest movement? In our country too does not the slightest

movement create a friction between Hindus and Musalmans, between high castes and low castes? When there are such large flaws in the interior, is it a happy means of safety to convert excitement into madness in order to cut safely through waves and reach the port of *swaraj*?

When the country receives humiliation from outside, when we are charged with incompetence by the authorities, whenever we desire to extend our rights, it becomes very hard for us to admit any weakness and failure of our country. At that time it is not only with the object of saving our reputation before others that we indulge in boasting, but our wounded vanity blinds our intelligence in matters concerning our condition; we become extremely eager to prove in a twinkling of the eye that we do not deserve to be treated with contempt. An attempt is not only made to cry in an unnaturally loud voice that we can do everything, that we have got everything in readiness, that it is simply external obstacles which have incapacitated us, but our oppressed hearts become unruly to plunge into action in this belief. In this manner we misread history at a time when our minds are in a state of excitement. We decide in our minds that all such countries as have gained independence have gained it because they brought about revolutions. We do not want to clearly think out whether any other qualifications are necessary to acquire this independence and keep it in our hands, or we think in a hurry that we have got them all, or that they will somehow come to us of themselves at the proper time.

In this manner when man's mind, wounded by humiliation, is trying to prove the greatness of its self, and is preparing to kill itself in an impossible endeavour by totally ignoring, in the fashion of a lunatic, all serious obstacles, what more pitiable and heartrending thing is there in this world than what takes place at that time? A wrong effort of this sort is sure to lead to inevitable failure, yet we cannot laugh at it. The most deplorable self-assertion of human nature involved in it has been, in all ages, in all parts of the world, and on various occasions, blindly and repeatedly consigning itself, like insects with their wings burnt, to the flame of sure defeat in struggles to attain the unattainable, in the hope of gaining the impossible.

However that may be, if the pride of power is wounded and awakened in any way whatever, that cannot be said to be injurious to a nation! But the point here is, that because this energy has been suddenly roused in us by the angry impulse of a quarrel, some of us harbour in our minds the evil idea of manifesting this force in us also in the form of a quarrel. But it can never be possible that such men as have never in ordinary circumstances been led by a natural inclination to gradually accustom themselves to undertakings calculated to do good to the country, as have not their nature fashioned by work intended to build a lofty resolve with patient fortitude, with various ingredients and through all sorts of obstacles, and as have in pursuit of petty selfishness performed the work of their lives in a very narrow spirit, owing to their having been unfortunately kept out of the wider field of the management of a State for a long time, it can never be possible that such men as these will in a twinkling of the eye and in a sudden outburst of rage do a great service to the country. Not even to touch a boat on calm days, and then to earn, both at home and abroad, the good name of an excellent helmsman by hurriedly taking the helm on a rough day, such a strange thing can happen only in a dream. We must, therefore, begin our work from the very beginning. This may cause delay; but if the contrary means be adopted, much greater delay will result.

It is by austere devotion that man creates a widespread good. Anger or desire breaks that devotion and in a minute destroys its fruits. Surely in our country too there lies, in secluded corners austere devotion, an effort that is sure to be productive of good; it has no temptation to achieve hurried success, it has controlled the anger caused by a temporary failure of its purpose. In this state of things impatient madness is preparing to destroy the hard-earned fruits of this austere devotion, by suddenly polluting it by shedding blood in the arena of the *yajna*.*

(1) The allusion is to the spoiling of sacrifices by demons with showers of blood.

The impulse of anger has no faith in austere devotion, considers it to be no better than lethargy, despises it as the chief impediment in the way of an early achievement of its object, and tries its best to confuse this devotional

struggle and thus make it ineffectual. To allow a fruit to ripen is, in its opinion, an indication of lethargy, to pluck the fruit by force (which is still unripe) is considered by it to be the only manly course that ought to be adopted. Seeing a gardener daily pouring water at the root of a tree, it thinks that this humble conduct on the part of the man is due to the fact that he has not the courage to climb on the branches of the tree. In this state of things it gets angry with the gardener, and considers watering a mean occupation. In a state of excitement man thinks that excitement is the highest truth in this world, and sees no success at any place where there is a want of it.

But there is as much difference between excitement and power, as there is between a spark and a flame. The spark that is generated by a flint, cannot dispel the darkness of a room. As the preparations necessary to produce it are very limited, so the purpose for which it is needed is also small. But a much larger preparation has to be made in the case of a lamp—a pot has to be constructed, a wick has to be made, and oil has to be supplied. It is only when everything has been purchased with proper price, and prepared with an amount of labour, that a spark can by converting itself into a permanent flame illumine the room. When the energy to make arrangements for preparing the lamp is not being roused by regular efforts, when we are all enjoying the utmost pleasure merely at the agitation caused by frequent strokes of flints, it must, for the sake of truth, be admitted that while the room will not be illuminated in this manner, it is not impossible that it will catch fire.

In the effort to make a power cheap (accessible to all) man takes the help of excitement. But he forgets that, considering the price which this unnatural cheapness ultimately squeezes out, the admission of an initial dearness would make the power cheaper.

In our country too when the precious thing named patriotism was, owing to a sudden excitement, abundantly found in men and women, old and young, a poor nation like that of ours became elated with great joy. We could not then make ourselves think that so much cheapness is not natural in a good thing. Unless this diffusive thing is kept bound, restrained and collected by the control of action, it has no real usefulness. If, when people in the street have become mad to fight, we become elated with joy at the prospect of achieving our object cheap by thinking those men an army, then in actual war it will become difficult to escape from the deadly liability of that sudden cheapness, even at the cost of all our property and lives.

In fact, as a drunkard wants only to see drunkenness go on increasing within himself and his community, so when recently we felt the intoxication of excitement, our desire to enhance it more and more became unbridled. Still, we ignored that it was the effect of intoxication, and went on saying that the thing urgently required at the beginning was impulse of feeling, and that when this had attained proper maturity, it would of itself run towards action, so that those who were incessantly vexing us by calling us to work

(2) A mystic tantric gathering in which the partakers indulge in all sorts of excess.

and work, were men of narrow ideals, were not thoughtful men. We want to move the country only with feeling, we have set up a *Bhairbi-chakra*† of sentiment throughout the whole country. Our *mantra* has been.—

Drinking, drinking, again, and again drinking falls on earth;
And rising, drinking again, there exists no second birth.

Neither effort nor work, nor to build anything, but only an effusion of feeling is what is worked for and intoxication is considered salvation.

BIRBHUM VARTA,
June 6th, 1908.

17. The *Birbhum Varta* [Suri] of the 6th June reproduces an article from another paper in which the present unrest in India is ascribed to the poverty of the people and to the

Loyalty in India.

draining of the country's wealth by foreigners. It is quite unjust to accuse the Indians of disloyalty, for no matter how much they have to suffer, they are never wanting in loyalty to their sovereign, whom they consider almost to be a god. They have stood up against foreign merchants with the object of bettering the condition of their country, but unfortunately the *Swadeshi* agitation is mistakenly supposed to spread disloyalty to the British Raj. Proud of the possession of power, the rulers of India may do whatever they

like and lead the people of India to any path they (the rulers) choose. But there is no justification for branding them as disloyal. The once fertile land of India is going almost to be a desert. Famine and pestilence are thinning out the ranks of the people year after year. Dire poverty stares the Indians in the face night and day. What little they can earn has mostly to be paid to the Government as taxes. Their own food is snatched away from their mouths by foreigners. But amidst all this distress, which would have led to serious consequences in any European country, the people of India have maintained an admirable patience, and their loyalty to their rulers and faith in British justice still remain unimpaired.

Mr. R. C. Dutt in the present situation in India.

138. The *Daily Hitavadi* [Calcutta] of the 6th June translates from the *Daily Chronicle* Mr. R. C. Dutt's remarks on the present situation in India.

DAILY HITAVADI,
June 6th, 1908.

139. Referring to a notice issued in Bombay by some unknown persons, exhorting Indians to sell up Government Promissory notes, the *Dainik Chandrika* [Calcutta] of the 6th June, shows by quoting figures that even if the Indians were to act up to the advice offered, the Indian Government would not be losers in the least. Supposing that *swaraj* is established in India, then the *swaraj* Government will be obliged to acknowledge the national debt. So, the person who issued the above notice, must be really a mad man and nobody should pay any heed to his utterances.

DAINIK CHANDRIKA,
June 6th, 1908.

140. The *Education Gazette* [Chinsura] of the 6th June quotes passages from the *Samajik Prabandha* by the late Bhudev Chandra Mukerjee, to show that in the opinion of that distinguished thinker and author, patriotism is not inconsistent with loyalty to the British Government, though a contrary view is held and preached by a few short-sighted hot-headed people of the present time.

EDUCATION GAZETTE,
June 6th, 1908.

141. The *Hindustan* [Calcutta] of the 6th June asks Mr. Norton, the Counsel for the prosecution in the bomb conspiracy case, to be guided in his elucidation of the law and precedents by his conscience alone. If he insists on having the innocent convicted by jugglery of words, he will bring the British law and the British Court into hatred. Does Mr. Norton believe in his heart of hearts that a few immature youths really meant to wage war against the powerful British Government and subvert it, so as to commit the offence which Mr. Norton is to press against them?

HINDUSTAN,
June 6th, 1908.

142. The *Hindustan* [Calcutta] of the 6th June approvingly quotes Sir George Birdwood's remarks on the present political situation in India as published in the *Pearson's Weekly*.

HINDUSTAN,
June 6th, 1908.

143. The *Nayak* [Calcutta] of the 6th June publishes the following notes:—

NAYAK,
June 6th, 1908.

The awakening of the popular power in India.

In all civilised countries the popular power has asserted itself some time or other. If British statesmen ignore this fact, then it must be said that England is at present in a pitiable condition, and that Albion has incurred the displeasure of Providence.

If anybody questions whether the popular power in India is asleep or awake at this moment, he should be sent to the "Deaf and Dumb" school, or to the newly established asylum at Berhampore. As a matter of fact, the popular power in India is wide-awake. Has not a Hampden appeared in India too? Who can say that patriots like Surendra, Bhupendra, Bepin Chandra, Brahmabandhav, Ranade, Tilak and Gokhale will not be born in every household?

In all countries Government ministers are the descendants of Satan. It cannot be that the British ministers are differently constituted.

Never was the popular power vanquished by the power of the Sovereign. In India a conflict between the two never occurred. Everywhere outside India the former has triumphed. Such a conflict commenced in India only 20 or 25 years ago, and it is passing stage after stage regardless of the opposition and the sneers of the rulers.

NAYAK,
June 6th, 1908.

144. In commenting upon the speech on "ways and means" recently delivered by Babu Rabindra Nath Tagore, the *Nayak* [Calcutta] of the 6th June writes:—

Babu Rabindra Nath Tagore's speech on the present crisis. The speaker said it would be madness to try to suppress the truth at such a critical time as this. True; but can we afford to speak out the truth? Various weighty considerations stand in the way and we conceal the truth. Let us give one illustration: Are all the professions of grief, hatred and resentment as given expression to in numerous meetings all over the two Bangals in connection with the news of the sad death of the wife and the daughter of Mr. Kennedy, sincere? We believe this too much show of grief, these crocodile tears are all meant only to hide the truth.

Rabindra Babu is perfectly right when he says that modern politics is totally divorced from all principles of religion and morals. The effect of this modern godless system is to be found in the inclinations of our English educated young men, many of whom are now-a-days busy with bomb outrages. The British system of education and administration makes it inevitable that such should be the case. But when the lecturer talks of the necessity of a plea for utilitarianism in our present critical situation, we cannot agree with him. Our society is too disorganised to admit of a common standard for all grades. If it be true that a revolution is imminent, then a terrific contest like that between the *Devas* and *Asuras* of old will come. Human power cannot stop it. In a disorganised society, rotten to the very core, revolution is the only means of restoring a healthy state of things. When pestilence prevails in a country, only a tornado with lightning flashes can drive it away. Our physical and moral plague can only be put an end to by a cyclone or tornado of a revolution.

That a man whose fiery songs once animated the boys, whose songs are still sung in bazars and *hats*, should, after the bursting of a bomb and in the midst of the confusion created by the arrest of boys, strike a decidedly plaintive note, is what is anomalous if not mean and unworthy. We however know Rabindra Babu's true character; it is high: but the object with which he wrote the essay will be foiled.

We must pronounce the last word—it is too late to offer advice. If an idea catches the imagination of a starving people, if once they are excited, words of counsel are out of place. Hunger destroys all virtues. At the back of the bomb there exists not only hatred of the English, but there are the thousand lolling tongues of the flame of hunger. This is no time for the preaching of religion. He alone will bide his time and watch the waves of the first onrush of the Deluge who has, at the very outset, noticed the bending of the forefinger of the Almighty.

145. The *Sammilani* [Serampore] of the 6th June writes:—

The present situation.

Certain Anglo-Indian papers, such as the *Englishman* and others, have gone into hysterics over the Anarchist plot and are advising the Government to take all sorts of repressive measures against the entire population of India. As yet the authorities have not been moved by the out-pourings of the Anglo-Indian press, and it will indeed be a pity if it allows itself to be guided by the mischievous counsel of some selfish Anglo-Indians. In fact we do not think that the Government will take the act of a few brainless youths as another Sepoy Mutiny. Even during the Sepoy Mutiny which really shook the foundations of the British Empire, Lord Canning maintained an admirable calmness and his conciliatory policy easily succeeded in restoring peace to the country. We ask the Government to find out the real causes of the present unrest in India, to listen to the complaints of the people and try to redress their grievances, instead of following a despotic policy and endeavouring to maintain their prestige. It is because they failed to attract the attention of the Government to their grievances, that the people dared to stand up in protest against many acts of the Government; this is gradually making them bolder and bolder, and it is not difficult to see what it will lead to.

146. The *Sonar Bharat* [Howrah] of the 6th June has the following under the heading: "Prafulla's self-sacrifice":—

Prafulla's self-sacrifices.

Our readers know how Prafulla Chandra Chaki assumed the name of Dinesh Chandra Ray, murdered Kingsford (?),

SAMMILANI,
June 6th, 1908.

SONAR BHARAT,
June 6th, 1908.

fled to Mokameh, and committed suicide when the police attempted to arrest him. We will now give our readers a sketch of his character.

We have headed the article "Prafulla's self-sacrifice." The expression "self-sacrifice" signifies praise. We have described that Prafulla Chaki as self-sacrificing, whom the people of this country and most of the newspapers are censuring or reviling at least in public as a murderer of women and a deadly assailant. At this the English community, officials who are traitors to their country, members of the Moderate party, e.g., the *Sanjivani*, flatterers, and persons who lick the feet (of the English) may show anger, hatred and surprise at our conduct. We have, however, an important explanation to offer as regards this, and we will lay it before our readers before we give them a sketch of Prafulla's character.

There is no doubt that Prafulla has committed a very heinous crime by murdering women and that no man with a heart can approve of this act of his. But while judging of a man's act ought not his motive to be taken into account? It is now known to everybody that it is in going to murder Kingsford that he killed Mrs. and Miss Kennedy by mistake; and that although Khudiram came to know about this mistake (i.e., about his having killed two innocent ladies by mistake), Prafulla did not know anything about it before he departed from this world. We are confident that just as we are expressing our grief at the death of Mr. Kennedy's wife and daughter, Prafulla's soul is also doing the same in the other world. Hence can Prafulla be guilty for this offence which he has unconsciously committed? Is he truly guilty of having murdered women? If in trying to kill a bird I kill a man, am I to be charged with murder? Prafulla went to kill Kingsford and not Mrs. Kennedy and Miss Kennedy. Hence we have to consider whether or not Prafulla is guilty of murdering women?

The question may be asked whether he was justified in going to murder Kingsford. We shall try our best to answer this question also.

Let our rulers get angry with us or punish us, we will not like cowards suppress the truth. We know that truth and simplicity are not honoured in this country; but we will all the same give out freely what we think about this affair. We admit that Prafulla was not justified in going to murder Kingsford. But here, again, we will not judge his action alone, but will take his motive into account also. Why did Prafulla go to kill Kingsford? He had no personal quarrel or enmity with Kingsford, he had no intention to rob Kingsford of any property, nor was there any chance of his gaining anything for himself by Kingsford's murder. On the other hand there was every chance of his getting into great danger and even of being sentenced to death. It cannot be that a clever boy like Prafulla did not know this. Why then in these circumstances did Prafulla go to murder Kingsford?

Khudiram and Prafulla went to Muzufferpur together for the purpose of killing Kingsford. Khudiram has said that they went to perform this task in concert. Hence we can have an idea of their motive from the statement made by Khudiram. They understood:—

(1) That the English officials do not love the people of this country; that they think that draining and not good government is the best means of ruling India; and that they do not hesitate to ruin the people of India for the sake of protecting their own interests.

(2) That they have no impartiality; that they punish natives severely for offences for which their (i.e., of the English) own countrymen are either rewarded or honourably acquitted.

(3) That they never listen to any complaint made against all the *sulum* and oppression that they may commit.

(4) That they think the people of this country to be cowardly and weak; and that just as cruel and feeble-minded men are fond of oppressing the weak, so they oppress the people of this country. No good comes out of complaining either before God or before the sovereign of this country. Hence it was found that a fear would have to be created in the minds of the officials for the purpose of protecting the people of this country. Nihilism and anarchism were the best means of doing so. Hence Khudiram and Prafulla prepared to murder the arbitrary Kingsford in the first place. No other man but them was infused with this idea, because in them alone was aroused the true spirit of

renunciation. They sacrificed themselves for the sake of others. Their minds were filled with universal love, and so they felt for the pain and sufferings of their countrymen just as if they were their own. This led them to be utterly regardless of their own welfare or ill, and to resolve upon murdering Kingsford. Hence judging of their motives, they cannot be held guilty of the murder of women, nor can they be charged with ordinary manslaughter. A devotion to others' interests is always as much laudable as selfishness is blamable. It is his devotion to others' interests that led Prafulla to attempt Kingsford's murder.

We have said before that we do not approve of the murders of Mr. Kennedy's wife and daughter, or of any other person. However oppressive Kingsford and other Englishmen may be, it is wholly unjustifiable and sinful to murder anybody after the fashion of the barbarous nihilists and anarchists. At the same time we must say that although Prafulla has committed, or has attempted to commit, a wicked act, he did it by being infused with a love for others and with a true spirit of patriotism. Hence we cannot place him on the same level with an ordinary murderer. Let us explain the matter by means of an illustration.

Suppose that a man, Ram, earning hardly enough for the subsistence of his own family, finds that the wife and children of Shyam, who is laid up with a prolonged illness, are almost dying of starvation. Ram is not at all related to Shyam, but he feels for Shyam's distress all the same. Ram appeals to his neighbours for help, but in vain. He, therefore, robs a rich neighbour of his of some money and gives it to Shyam. Is then Ram guilty of theft like an ordinary felon? Similarly, Prafulla, though he has killed two persons, is not as culpable as an ordinary murderer. Let both the rulers and the ruled judge impartially whether or not he can be called self-sacrificing.

Prafulla was the son of late Rajnarayan Chaki of Behar, a village in the Bogra district. From his childhood he was noticed for his pensive habits and blameless character. His appearance denoted that he had formed a determination. One of his brothers is in the service of the Nawab of Bogra. His sister is well-educated and although Prafulla was dearer to her than her own life she did not give vent to any grief when she heard of his death; but she only heaved a long sigh and spent the night in reading about the death of (the boy-hero) Abhimanyu in the *Mahabharata*. It was a year previous to his death that he resolved to sacrifice his own life and bade his mother farewell. The words with which the noble lady bade adieu to her son are worthy of a Spartan or a Rajput mother.

Whatever may be the state of things in other countries, in this land of Hindus the people look upon their sovereign as their father. It is a pity, however, that the English do not realise this at all. If they did they would not have cut off Prafulla's head and brought it down to Calcutta for public inspection, although his dead body had been photographed for identification. Does this show that they have any love for the people? This act is nothing but an example of a terrible vengeance. Is this not, again, as much heroic and vindictive as the desecration of Imam Mahdi's tomb by Lord Kitchener in the Soudan? Even a very insignificant person shows respect for the dead body of his enemy—at least he never offers it any insult. But the civilised English are wanting even in this generosity.

We can, however, see that the bloodstained head of Prafulla is laughing loudly saying: "If I have done anything wrong it is your misgovernment which has driven me to it. So if there is any sin in what I have done, it is on you that the punishment will fall in the first place."

We do not approve of the heinous act Prafulla and Khudiram have committed; but we echo the above imaginary speech of Prafulla, and consider him to be a noble and self-sacrificing man.

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147. The following is the translation of a poem which has appeared in the *Yugantar* [Calcutta] of the 6th June under the heading "Excitement":—

"Excitement."

My blood is dancing,
Through obstructed veins running,
To-day my life is pulsating,
The kiss of death desiring.

My strength has become impatient,
 (My) energy the creation enveloping,
 (My) breast heaving with manliness,
 (My) eye carries lightning.
 The determination for success, in thunder-clasp,
 Only on death does stare
 With (its) feet it will shatter
 The proud head of the earth entire.
 If the Creator wants my little life
 I will pluck it like a flower,
 Tearing my heart I shall give it as an offering
 With inattention forgetting the affair.
 Like meteors (a) stream of blessing,
 With rapid speed running,
 Like tender caress crores of thunders
 Have entered the heart piercing.
 With the full deep rumbling of the summer,
 The Universe is dancing,
 Tearing the mountains, heaving the seas
 The tempest blind binding.
 Crores of lives in merry frolics
 With the tint of revolution reddening,
 Come running there, with torn hearts,
 The breasts breaking and rending.
 Up I have stood with this company
 Piercing the skies with my head,
 Motionless the sun and the moon,
 Have stood still with dread.
 A sea of poison dances with the breath
 The open air permeating
 In the distance roaring a fearful roar
 Comes the Ocean running.
 At a sign crores of universes
 Tremble with fear in a rhythmic dance,
 All together has in a twinkling (of the eye) caught the tune
 For conquering the disorder in the universe.
 The burning of oppression kindled a fire,
 Desert, hill and forest encircling,
 Its bloody tint and crores of tongues
 The entire space covering.
 Blood flowed with swiftness
 The waters of dead (silted up) rivers reddening,
 A hundred regrets, the summit fell
 On the bosom of the earth breaking.
 Let a longing come this day
 To make an effort as an effort should be,
 Let (us) dress in the dress of death
 (Our) proud sword sheathed in the scabbard.
 Who has nurtured manly pride in his heart,
 Many a flame has lit,
 With lightning condensed in the bosom of the cloud
 Has left an unfulfilled (unsatiated) writ (?)
 Come running to-day, O heroic Soul,
 Through all fetters bursting,
 Knowing with a thought that the day drifts on
 In the land of death to be mooring.
 My blood is dancing
 Through obstructed veins running,
 To-day my life is pulsating
 The kiss of blood desiring.

148. There is a class of people, writes the *Yugantar* [Calcutta] of the
 6th June, who condemn the present awakening
 Is the awakening too early? in the country as untimely, and consequently

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unhealthy. In their opinion the country ought to have slept for some time more, and thus made itself "fit." This is a terrible mistake. History does not furnish a single instance of a nation becoming "fit" while in a sleep, and accomplishing mighty deeds and achieving great things just after awakening. Neither man nor God keeps greatness and happiness ready for a sleeping nation. History teaches us that a conflict between two different peoples gives rise to either of the following results:—

1. The conquered are either wholly or partly extirpated, as, for instance, the non-Aryan races in India, and the Red Indians in America.

2. The conquered and conquering people mix up to form a hybrid people, as, for instance, the English who are the outcome of a mixture of Norman and Saxon blood.

3. The re-awakening of a conquered people in course of time. This can be accomplished either by the favour of the conquering people or by re-assertion of their power by the conquered people. If a civilised people is, by some accident, conquered by a less civilised people, it becomes possible for them to rise again, as has been done for instance by the Italians, who have regained their independence, although subjugated for some time by the brute force of the Australians.

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149. The following is a full translation of an article under the heading, "A thorn (in the way) of the Mother's worship," which appears in the *Yugantar* [Calcutta] of the 6th June:—

The British Raj has to-day given up the occupation of the lion and taken up the occupation of the jackal for the purpose of stopping the speech of independence. That is why (it) is busy searching what truth has been published in what portion of the *Yugantar*. (It) thinks that perhaps the *Yugantar* would shake the foundation of the British Empire, and that the *Feringhee* would perhaps have no place in the land of the Aryans. The *Yugantar* is always explaining to the sons of Aryans that this land of the Aryans is theirs (literally, yours), and that the Englishman is nobody to it, but only a robber who robs wealth and gems and destroys life. This India has no relation whatever with him. Just as if a boil appears on the body, it has to be cured by means of surgical treatment, the people, of India have understood that the Englishman is similarly a boil on India's body. Surgical treatment is the only way of (driving away) this (malady). The *Yugantar* is explaining that unless foreign rule is entirely driven away from this India, its thorough (literally, affecting all its limbs) improvement cannot take place. Hence it is preaching with a clear voice (literally, throat): "People of the country drive away the foreigners across the sea by any means whatever. Why should you knowingly give shelter to the robber in your own house?" Its speech is moreover teaching: "The Englishman is not simply the person who robs your wealth and gems (but) he has come to loot your religion, health, etc., and everything that you have; coming to your country, he is insulting the gods and goddesses you worship; (he) is robbing the Lakshmi of your household (i.e., your women) of the gem of chastity which is her greatest treasure; and (he) is defiling with the blood of cows the sacred land won by the merits of your forefathers. A remedy is wanted, like the Sikhs (you) shall have to wash with human blood the place tinged with the blood of cows. May every place where chaste women, who are as mothers to you, have been insulted, be before long decked with the heads of demons who rob (women of) chastity, and may you, the people of India, dressed in the garb of

* Siva.

is dearer to you than life and which used to be worshipped by your forefathers, has been defiled or broken, there do not let the sword in your hand be sheathed before offering up as sacrifice in the *Pitha*† of gods the heads of demons who break idols. The *Yugantar* has never hesitated to preach ideas and sentiments and to show the path, nor will it ever do so in the future. Mistaken Englishman, however much you may, frightened or maddened by the terrors of death, try to stop the *Yugantar*, all your attempts shall indeed be in vain. Sent by God

† A place where any part of Durga's body fell when it was scattered all over the world by Vishnu after her death on account of the insult her father had offered to Siva. Hence any sacred place.

*Bhairava** laugh violently and dance in that cremation ground. Then wherever an idol, which

we have engaged ourselves in work (literally, descended upon work). Look there, our Bhupen, our Basanta, our Baikuntha, (and) our Phanindranath have cheerfully (literally, with smiling faces) disregarded your punishment, and have with clear hearts gone in for a hard prison life. Have you reflected that they have been sent by God to preach the doctrine of independence in India? The Jews killed on the cross the life of your Jesus for having preached truth, but could not interfere with his holy work. Similarly, even your mighty efforts also shall not be able to place any obstacle in the path of the attainment of independence.

You have so long arrested editors and publishers and sent them to jail unjustly and wrongfully, but the speech of deliverance has not been stopped by that, but has rather increased day by day. You made the publishers destitute by repeatedly looting types which were necessary for publishing the paper, but it was not stopped even by that, but rather with redoubled enthusiasm, and with the help of the people of this country, the *Yugantar* went on being published in the same way for the purpose of bringing about a new political era. Hence you thought to-day that if the press were looted often and often, papers would not be published from the press any more, and the *Yugantar* also would not be out. Hence to-day your Detective Superintendent, Ellis, Inspector Percy, that dog of your fancy Satish Chandra Chattopadhyaya, who is a disgrace to the race of Brahmins (and) Sriman Purna Chandra Lahiri, whom (we) have known for a long time, who is a great friend to the *Yugantar*, and who is a worthy son of Mother India, accompanied by ten or twelve European Sergeants and fifteen or sixteen Native constables, besieged the *Sumati Press* and gave true evidence of their (possessing) the name of robbers by looting on the pretence of searching things worth three or four hundred rupees, such as three or four maunds of types and other things, and while going away they said: "Let us see how you publish the *Yugantar* which preaches the words of deliverance." Foolish Englishman, who have parted with your senses, praise be to your intelligence. Is it by the force of this intelligence that you have possessed yourself of golden India by deceit? Is it by virtue of this intelligence that you will rule this vast land? The time for your bidding farewell to India is very near, hence this perversion of intellect. Englishman, the *Yugantar* shall never be stopped. You or any traitor to his own country who licks your feet shall not be able to stop it. This paper does not belong to a few destitute youths—it is a thing which the entire population of India is fond of. How blind you must be that you do not see this? The people of this country hankers after the *Yugantar*. They are ready to pay as much as they can for a single copy of the paper. All that you can do is to close the press (and) to let no publisher be appointed. But what will you do when (it) will be published in secret, in deep forests, within solitary caves of rocks, in the zenana of gentleman's (houses) privately and in secret presses? You may say that there is a want of money. What do people want whom the people of the country help? The *Yugantar* will be distributed publicly or privately in every village within the country. You shall never be able to stop the speech of deliverance. And let us tell those traitors to their own country who are your dogs, that their day is very near. True indeed that many take up slavery for the sake of their living, but everybody is not a traitor to his father, a traitor to his friends, or a traitor to his

† Son of the demon king Hiraanyakashipu, who was an enemy of Vishnu. Prahlada was godly and pious.

own nation. Even in the race of demons, Prahlada† was born. Bibhasana, Ravana's brother, was a devout Vaisnava. By the Mother's dispensation these Prahladas and Bibhisanas will reveal to the Mother's servers the secret mysteries of your bureau, and will tell them where to find the arrow which will deal death to you. The destruction of you and your masters will become inevitable owing to that. The secret workers are only biding their time. Their own aspect will be revealed very soon. Do not think that the *Yugantar's* words will be falsified. This indeed is what the Mother wishes.

150. The *Yugantar* [Calcutta] of the 6th June has the following under the heading: "Word of the new Tantrika."—

"The word of the new Tantrika".

The auspicious lamp of *Dēwali* has not been lighted in the cremation-ground of India for a long time. No other sound

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but (that of) the dancing of ghouls, the roars of monsters, and the barking of dogs and jackals which are kept (*lit* cherished) by demons has been heard amidst the still darkness. The stillness of the cremation-ground has not at all been disturbed by the violent dancing of bands of demons upon putrid corpses or by the scrimmage of dogs and jackals over a dead body. But striking across the deep darkness has come the ray of a new light, which has revealed to view the forms of a few youthful *sanyasis* sitting in meditation amidst this ghastly scene of death and desolation. The solemn sound of *Bande Mataram* rising from their throats breaks through the silence

Tantrikas are a sect of worshippers of Kali who perform several mysterious rites which are supposed to give them superhuman power.

now and then and reaches our ears like the incantation of the *mantras* of a Tantrika*. It is by this *mantra* that the race of demons will be destroyed and the kingdom of righteousness will be established. The *mantra* has brought back to life all the

corpses lying in the cremation-ground, and they all joined in the chorus and chanted the holy *mantra*. This caused a great flutter among the demons, who set upon these votaries of the Mother their (the demons') dogs for the purpose of interfering with their pious work. The men were made prisoners, threatened with death, and subjected to many a torture, but nothing could daunt them or make them shrink from their noble task. The demons asked, them "What is all this elaborate arrangement for a *puja* for? Why is this sword here?" To this the worshippers replied: "We are going to worship Kali, who creates revolutions, and the sword is meant to kill the race of cat-eyed demons. To-day we are about to offer up our own lives as a sacrifice to the Mother, but she will soon accept demons as an offering. We are a band of Tantrikas, who have been performing the mysterious rites of our sect, sitting upon corpses in the cremation-ground of India. Our rites are finished and the corpses are alive again and are sure to annihilate the race of demons. True indeed that we are about to die. But there are secret workers who will take up our place, and the country will know no rest till it has got rid of the demons."

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June 6th, 1908.

"The Bengali an enemy of the Bengali."

151. The following is a full translation of an article appearing in the *Yugantar* [Calcutta] of the 6th June under the heading.

The Bengali an enemy of the Bengali.

At the end of three centuries we find to-day enacted on the lap of Mother Bengal, with all her ornaments gone, the same picture which was drawn three centuries ago by the famous dramatist Shakespeare, of masterly intellect and possessed of unrivalled genius, in a part of his drama named *Julius Caesar*. When under the ruthless stroke of the hidden foe the heroic blood of the best of heroes, Caesar, was kissing the surface of the earth, when under one stroke after another the heart of the hero was rending, and rending in a piteous way, even till then this lion of a man, Caesar, bore (the pain; but when Brutus, dearer (to him) than his own life, struck his friend's bosom with the help of a sharp-edged and whetted weapon, then the heroic heart was utterly broken, (and with tears falling from his eyes, casting his glance at Brutus, Caesar said: "Alas, alas! you too at least have stained your hand by shedding the blood of a friend."

At the end of three centuries, Caesar's word of regret, manifestly assuming a form, has begun to disgrace the cursed land of Bengal and her sons. To-day the nourished dog of the *Feringhee* is not slow to thrust a knife into the heart of another Bengali for money. Not to speak of stabbing with a knife, those Bengalis can hand this land of gold over to any man for money. There was never, nor will there be now, a want in Bengal of a treacherous Umichand and a Mirzaffar, who was a traitor to his own country. Be careful, O you who serve your country, so that the tainted air of one who is a traitor to his country may not be able to touch you.

We are not a whit anxious for those whom the law of the *Feringhee*, based on selfishness, is declaring to be guilty, but the thought of these secret emissaries, the lickens of others' feet, who by sacrificing their manly virtues in exchange for money are showing before the world their nature, viler than (the nature of) a dog, makes the heart's blood grow hotter and hotter. Alas, alas! we can never once think even in our dreams that the Bengalis should show such meanness. We are going to paint a picture of Royd Street.

This is a true incident. One of these days a young man (was) brought to the head-quarters of detectives in Royd Street; on all sides there was the band of detectives, traitors to their country. They seeing him began to scoff in vulgar language, and to pass unseemly remarks of various kinds with reference to the youths brought for trial before the Alipore Court. The unfortunate flint-hearted band of detectives did not think even once that the man whom they were galling with the arrows of sneers was also a Bengali, whose place was much higher than that of those heartless rebels against the country. It was for this reason that we were saying that the Bengalis can relinquish all in executing a bond of slavery to others. This long-standing stain of the Bengalis will never be removed. There were some European officers sitting by the side of the Bengali detectives. This detested conduct seemed to them utterly unbearable, though they were a different race, and professed a different religion and were guided by different motives. One of them even raised an objection to the conduct of these band of unfortunate detectives. Alas, alas! slavery has shorn you of all manly virtues to such an extent that this rebuke of a foreigner could not make your detested countenance dark through shame.

Let the band of traitors, the blots on the race of Bengalis, the rebels against their own country, write down with the hot blood of their hearts those few words which came out at the last moment from the innermost region of his heart, when Prafulla Kumar, who has departed to the other world, made a sacrifice of his life before these despicable fellows, the meanest of their race. Listen, there, the spirit of Prafulla Kumar, casting his tearful glance at the cursed Bengalis, and the land of Bengal from behind the screen of the other world is saying. "Alas, alas! being a Bengali you have caused the Bengalis to be arrested". Readers, you have seen re-enacted in the cursed land of Bengal what the highly bright brush of Shakespeare painted three centuries ago. It is the Almighty alone who can say when the country will take into its own hand the task of dealing justice to these unfortunate secret emissaries.

152. The *Jagaran* [Bagerhat] of the 7th June continues its remarks on the anomalous combination of the characters of the merchant and the sovereign in the British Government in India. According to the writer, the Government ought to forget its mercantile instincts and show the magnanimity of the true monarch in the present crisis.

JAGARAN,
June 7th, 1908.

153. Referring to the proposal of Sir John Hewett to improve the sanitary condition of the important towns in the United Provinces by demolishing insanitary houses and causing new ones to be erected in their place, the *Hitvarta* [Calcutta] of the 7th June, regrets that this procedure would cause a great loss to many persons who will have to go a-begging from door to door in case they are called upon to improve their premises. If instead of Allahabad and Lucknow which are under consideration at present, the case of Benares be taken first, it would give greater satisfaction, since the last census has shown that the population of Benares is much greater than that of the other towns.

HITVARTA,
June 7th, 1908.

154. The Government of the United Provinces has advanced money to the cultivators on account of the famine, and the *Hitvarta* [Calcutta] of the 7th June, thanks Sir John Hewett for the timely help. But at the same time the paper regrets to hear that Sir John thinks of realising the money with much strictness, as His Honour is of opinion that the cultivators may otherwise be quite demoralised. The paper says that if the highest officials think so, the subordinate officers would exercise the extreme of strictness in realising the advanced sums, and consequently the paper hopes that Sir John Hewett will reconsider the matter; otherwise it would be only undoing what has been done for the benefit of the poor raiyats.

HITVARTA,
June 7th, 1908.

155. The *Hitvarta* [Calcutta] of the 7th June contains an extract from the *Hindi Kesari* of Nagpur, publishing Mr. Tilak's speech at Akola on "the present condition" the other day.

HITVARTA,
June 7th, 1908.

HITWARTA,
June 7th, 1908.

156. The *Hitwarta* [Calcutta] of the 7th June translates into Hindi the article "Export and famine" published in the *Banga Darpan* of the month of Jaistha, in which an effort has been made to prove that the railways have been responsible for the growing famine in India, in spite of what have been called the specious arguments of the Government to the country.

BANKURA DAK PAK,
June 8th, 1908.

Levying of the DAK Cess by the zamindar of Syamdaspur.

by Government.

157. A correspondent of the *Bankura Darpan* [Bankura] of the 8th June condemns the levying of the DAK Cess by the gomasthas of Babu Harak Chand, the zamindar of Syamdaspur, as the cess has long been abolished

BHARAT MITRA,
June 8th, 1908.

The Maharaja of Darbhanga's munificence.

158. Hearing that the Maharaja of Darbhanga has promised a monthly donation of Rs. 25 to a certain Christian Athletic club of Calcutta, the *Bharat Mitra* [Calcutta] of the 8th June is grieved to see a Hindu State spending money for the physical improvement of the Christians. The paper then exclaims: "Oh! where is Maharaja Lachmeshwara Singh" (who might have checked this useless waste); and concludes "what can be expected of one like the present Maharaja who, once forgetting the traditions of his family, entered Government service?"

BHARAT MITRA,
June 8th, 1908.

The acquittal of Rogers of the Furrukhabad cantonment.

159. Referring to the acquittal by the Allahabad High Court of one Private Rogers of the Furrukhabad cantonment, who was charged with having caused the death of a native, named Baldeo Krishna, the *Bharat Mitra* [Calcutta] of the 8th June, ironically says that the whole wonder lies in the fact that when the result of such cases is always the same, what use there is in instituting charges, cross-examining, committing to the Sessions and spending money when the case is proceeding in the Sessions Court? Why is there no special legislation to the effect that when a charge is brought against a "white" of killing a native, the former should invariably be considered innocent without being subjected to the formalities of a trial?

BHARAT MITRA,
June 8th, 1908.

Sir Charles Elliott's views in the "Empire Review."

160. Referring to the well-known article of Sir Charles Elliott published in the *Empire Review* of London, in which he has advocated repressive measures for the agitation in Bengal, the *Bharat Mitra* [Calcutta] of the 8th June says, Sir Charles thinks that the British Government will strike a deep root in India only through enforcing strong measures; but if the Government, being prevailed upon by such advice as his, would have ruled India accordingly, the fire of unrest would long ago have been ablaze among the people.

BHARAT MITRA,
June 8th, 1908.

161. The *Bharat Mitra* [Calcutta] of the 8th June says that cutting off the head of Prafulla and keeping it for identification when a photo would have sufficed, is against popular feeling as well as sentiments of refinement.

BHARAT MITRA,
June 8th, 1908.

The history of the present unrest.

162. The *Bharat Mitra* [Calcutta] of the 8th June devotes a long article to the causes which have led to the present unrest in India. In the beginning, says the paper, when the Indians were not satisfied with the government of the times, they turned to England as the best power to rule over them. Hence their choice fell on the English, and consequently their rule was much liked by the Indians, because the English were the people who had been selected by option. The English, in their turn, gave good government to India, and the people liked the change. They were satisfied, the more so because it was the rule of the English who were their rulers by choice. The natives took the English to be their saviours, and as it were the good angels of God who had come to wield their destiny. They also took a sort of pride in being governed by the English. But the paper says it is a patent fact that there is always a mixture of good and bad element in a nation. So also with the English, among whom there was a combination of good and bad people. In the beginning, however, the governing bodies of the English were all constituted of good men who every way tried to satisfy the people by justice

and good government. If ever there was a bad element among the administrators, it was replaced at once by a good one. On the whole a very congenial atmosphere was created, and the natives could only see the bright side of the English character. Even native coolies were not allowed on board the English trading steamers, so that they might not go over to England and see the wrong side of humanity there. These things went on for some length of time; and though even then the English merchants looted the natives, the latter thinking the former as their rulers by their own choice did not care much for the loss which they were subjected to from time to time. However the English also gradually became lax in giving good rule to the Indians, for eventually when their footing became somewhat stonger in India, they ceased to pay as great regard to recruit only good officials as they had hitherto done. Then the bad side of the English character became visible to the natives, which fact led them to think that it was their foolishness to have made over the government of India to the hands of the English. A few Indians, joining the native soldiery, took a stand against the undesirable rulers, and consequently there was much struggle. (The paper refers to the Mutiny). But, the indifferent people who did not side with them, went over to the English and decried their own fellow-countrymen for having entered into a conflict with their rulers, and they, the English, were saved from much trouble through their timely help. Then it was that the English began to think otherwise, and assumed a somewhat changed attitude in India. When the Queen's Proclamation of 1858 was passed, those natives who had gone over to the help of the English, felt more secure in their position, as well as more in favour of the British Government. And when the country passed over to the Crown, the people all the more liked the new system of a single, uniform Government under one Monarch.

Viceroy after Viceroy came and governed the people and gave them diverse hopes. For a time the people continued satisfied, but the hopes given them by the Government later on proved only a mirage. For some time, during Lord Ripon's Government, the people had been near the realisation of their cherished aims and aspirations. In order to make the higher authorities here and in England aware of their grievance, the people laid the foundation of the National Congress, but the result fell far short of their expectations. At last, the Queen's Proclamation, on which the people had built high hopes, and which had kept them buoyed up in respect of their aims and aspirations, was openly declared by Lord Curzon as a document of little value. The Partition of Bengal was also effected at the very time. But though the people relied much on the liberal Government of Lord Morley to undo the effects of the mis-government of Lord Curzon, yet their expectations were altogether belied when he declared the Partition of Bengal a "settled fact." Then it was that the people ceased to expect anything from the British Government, and ultimately were led to look to their own strength and energy for their regeneration. They thought that those were surer means of bringing about the realisation of their cherished ends; or else they were doomed to a premature death, by a continued degeneration under the British rule. Meanwhile, cholera, plague, and famine had been doing their ravages in the country much to the alarm and trouble of the people. Thus, urged on by their internal deprivation, the people thought of redressing their own grievances themselves. The Bengalis took the initiative, and naturally, as their separation under two Governments was being felt keenly, their union in putting forward their grievances took a serious shape which was hitherto unprecedented in the history of this country. Seeing this new spirit, the English cast such a suspicious look, not only on the Bengalis, but on all the community of India, that ultimately the people learnt to be on the alert and make suitable arrangements in case of an emergency.

The people however thought that as India was governed not by a single Monarch, but by the whole English nation, it was very difficult for them to apprise the whole ruling nation of their grievance. Unless all India was united, their voices could not reach all England. With this end in view, the people betook themselves to the *swadeshi* movement. At first they only refused to buy English-made cloths, but later on they boycotted all foreign goods. They were strengthened in their idea by the notion that the wealth and strength of a nation increases if they are not allowed to go out into other countries.

The Government, however, in the beginning tried to put a stop to the boycott scheme of the people; and in order to bring about this result, repressive measures had to be adopted. Oppression was the inevitable course left, and people were sent to jail for small matters. But the historical fact that "tyranny produces obstinacy" remained, and as such the people held out. Prison was no longer thought as an ignominy; on the contrary it was reckoned an honour. All India sympathised with the prisoners, who in their turn took the jail for a place of comfort. There were even instances of men who never-minded death. Giving away life for the welfare of the country was considered an act of patriotism, and many proved as good as their words.

In the meantime there was created a spirit in the young boys of Bengal to do some service to their country. They volunteered their services on the occasion of religious festivals, and those success on those occasions in keeping peace and order produced in them an ambition for greater achievements. The grown-up leaders of Bengal instructed them as to how a change in the existing form of government could possibly be brought about, and the youths having an eye on the high-handedness of some of the English officers, were thinking of having recourse to other methods of a more effective nature. The confessions made by some of the bomb conspiracy prisoners corroborate that the high-handed proceedings of the officials gave the initiative to bomb-making. To allay their thirst for blood, these people were fast preparing, but unhappily their rashness and thoughtlessness brought about the death of two innocent ladies at Muzaffarpur. The people at large are nevertheless much grieved at the sad accident, for naturally they are not of a bloody nature. The recent occurrences however, have made the English people much afraid of the Indians, but at the same time they think that if they openly give way to fear, it would be very difficult for them to maintain their position in India. All the same they do not think it advisable at this juncture to invest the people with certain privileges which they crave for, since they doubt lest it might be taken as an outcome of their fear for the Indians. On the other hand, it is not improbable that even in the face of this bomb-making affair they may convert India into an ocean of blood.

But these young people, in their haste to put an end to British rule in India, did not stop to reflect how it was possible for them to substitute, by this means, any form of government other than that of the English, nor did their instructors, for one moment, realise the difficulty of the task before them. The bomb conspirators, however, displayed their foolishness in their premature attempt, for such an action as this was altogether improper and inadvisable for the country at this early stage. At the same time it is a fact that those Indians who paint the bomb conspirators in the blackest colours, in order to gain the favour of the Government, are themselves not to be easily let go. Their motives in decrying the bomb affair is plain enough.

The paper then goes on to say, that though the English are strong enough to punish adequately any breach of the laws, yet if they would not seek to redress the grievances which have given rise to this rashness, God alone knows how far they would be successful in the steps they would take. If they would take the advice of the English newspapers, who advocate repressive measures, the politicians of England would before long find that the disturbances would thicken around them, and the unrest increase. Should the English, however, by their wise actions give sufficient proof of the fact that "India is for the Indians," there is a likelihood that the troubles would cease; but until this is done, the people are not to be duped. The English think that if they yield to the wishes of the Indians, they would be considered weak and overawed, whereas, in the opinion of the paper, the case is altogether the opposite.

The English papers talk a good deal of repression and strong measures, but the paper (*Bharat Mitra*) says that no wise nation like the Indians would have much cause of fear in their assertions. Unhappily, things have come to this pass that it is not improbable if the law-abiding people are put to trouble by the panic-stricken authorities. It is, therefore, not wise for the former (referring to the constitutional agitationists) to swerve from their position, and give up their lawful actions for fear of being taken to task for them. On the contrary they should go on working, without intermission, for a moment, since if they stop, they would be thought to have had a hand in the recent disturbances.

In conclusion, the paper dwells upon the benefits which the *swadeshi* movement has conferred on India. The unity brought about by the said movement throughout the rural areas has made the villagers conscious of their needs and duties. They feel for one another's interests; they have begun to look to the means of producing their food and drink; they care for their health and sanitation, and are instrumental in settling their internecine quarrels and educating and otherwise bringing up their children. So, when the people themselves have become alive to their wants, what use, says the paper, there is to depend on the English for all these comforts and needs?

163. The *Daily Hitavadi* [Calcutta] of the 8th June publishes the opinions of Sir B. Fuller on the present situation, and subjoins a vernacular translation of the same. The writer observes that Sir B. Fuller's utterances are full of venomous and bitter attacks upon his former superiors in office.

DAILY HITAVADI,
June 8th, 1908.

Sir B. Fuller's opinions on the discontent in India.

164. A correspondent of the *Manchester Guardian*, says the *Hindi Bangavasi* [Calcutta] of the 8th June has remarked on the present agitation in India and proposes to gag the vernacular papers; but, says the paper (*Hindi Bangavasi*) it is a fact that though Lord Lytton's Press Act was designed to put a check upon the native press, yet far from producing the desired effect, it gave birth to secret societies which, however, disappeared no sooner the said Act was repealed by the successor of Lord Lytton. The paper, thereupon invites the attention of the higher officials and suggests that coercion and repression are no sure methods of carrying on government.

HINDI BANGAVASI,
June 8th, 1908.

165. Referring to the fatal incident which happened on the occasion of the last Holi festival, and in which a cart driver named Baldeo was alleged to have met his death by Rogers of the Fatehgarh Contonment, the *Hindi Bangavasi* [Calcutta] of the 8th June, regrets to note that both the jury and the judge passed the verdict of "not guilty" on the accused, who was, accordingly, set free. Do these actions, asks the paper in conclusion, increase or decrease the contentment of the people.

HINDI BANGAVASI,
June 8th, 1908.

A biased verdict.

166. Referring to Sir Charles Elliott's article in the *Empire Review* pointing out the necessity of gagging the vernacular press, and exemplary punishment of natives for their assaulting the Europeans, the *Hindi Bangavasi* [Calcutta] remarks that Sir Charles seems more solicitous about the peace of India than even His Majesty the King himself, and that his love for his own country-folks makes him angry with the Indians. But the paper violently asks if justice is always done to the natives here, and if there is no trace of injustice in the land? At the same time, however, Sir Charles must know that such counsels do not always produce good results.

HINDI BANGAVASI,
June 8th, 1908.

167. Referring to the *Panjabee's* account of the tragic scuffle between the Assistant Station Master of Jagadhari railway station, Panjab and a European, guard, which resulted in the former's falling down senseless and losing his eyes, the *Hindi Bangavasi* [Calcutta] of the 8th June regrets to note that in spite of the poor victim's crying for help, the Station Master who was standing by did not interpose and drive back the guard, who was the offensive party. The paper, therefore, invites the attention of the authorities to this sort of proceeding on the part of the European guard, and asks that due punishment should be given to such offenders in order to check similar excesses in the future.

HINDI BANGAVASI,
June 8th, 1908.

A violent European railway guard

168. The *Hindi Bangavasi* [Calcutta] of the 8th June calls upon its countrymen to turn their attention to art and industry instead of seeking Government service, which is growing rare day by day, and asks them to learn a lesson from the planters of Bihar.

HINDI BANGAVASI,
June 8th, 1908.

A lesson from the Bihar planters.

169. The *Nihar* [Contai] of the 9th June contains the following notice of Prafulla Chaki, who has sacrificed his life at Mokameh, was noted for his sober and thoughtful habits from his childhood. He early evinced a love for the *Gita*. His sister used to love him dearly, but she was quite unmoved by the news of his death.

NIHAR,
June 9th, 1908.

Prafulla Chaki.

and spent the night in reading the *Gita* and the *Mahabharata*, especially the chapter in it dealing with the death of the boy-hero Abhimanyu.

NIHAR,
June 9th, 1908.

170. The *Nihar* [Contai] of the 9th June does not think that repressive measures will succeed in stamping out the present unrest in India, although some Anglo-Indian

Unrest in India.

papers advise the Government to adopt such measures. Such a step would only aggravate the mischief, as indeed recent experience has clearly proved. The *Yugantar* has been punished several times, but that did not deter the paper from writing sedition. Every educated Indian is anxious that the Government should restore peace in the country. But would the Government listen to their advice?

NIHAR,
June 9th, 1908.

171. The *Nihar* [Contai] of the 9th June reports a meeting held by some young men of Narail (in Jessore), in which the members took a vow to encourage widow-

Widow-marriage.

marriage.

NIHAR,
June 9th, 1908.

Death of Mahamahopadhy
Nilmani Mukerjee.

172. The *Nihar* [Contai] of the 9th June regrets to announce the death of Mahamahopadhy Nilmani Mukerjee.

BANGARATNA,
June 20th, 1908.

173. The Santipore correspondent of the *Bangaratna* [Krishnagar] of the 16th June asks zamindars not to rely too much on their *gomasthas*, but to inspect their zamindari for themselves from time to time and enquire into the condition of the ryots. The *utbandi* cheque system which obtains in the Nadia district causes much loss to the ryot, while the zamindar does not at all profit by it. It only fills the pockets of unscrupulous *gomasthas*.

The *utbandi* cheque system in
the Nadia district.

URIYA PAPERS.

SAMBAD VAHIKA,
May 7th, 1908.

174. Referring to a statement made in the *Star of Utkal* of Cuttack to the

The Chief of Dhenkanal defend-
ed against the attack of the *Star*
of Utkal.

effect that the road from Cuttack to Dhenkanal is no longer quite safe, that hundreds of people are leaving Dhenkanal through starvation, and that the Raja of Dhenkanal is doing nothing for the relief of his distressed subjects, the *Sambad Vahika* [Balasore] of the 7th May points out that the above statement is an exaggerated one, and proceeds more from malice than from a desire to do good to the Dhenkanal public. The writer has personal experience of Dhenkanal, and has the authority to announce that the road from Dhenkanal to Cuttack is in an excellent condition, that this road is patrolled both day and night by a body of policemen, aided by Paiks, who have their head-quarters near different Dak Bengalows that have been established at convenient distances for the benefit of officers and the travelling public. It is true that there is distress in Dhenkanal, but not in so acute a form as in the British districts of Orissa. The Raja has already advanced rupees ten thousand for those distressed people in Dhenkanal who are in a helpless condition. The mango crop has already given relief to a large number of low caste people, while the Chief of the Dhenkanal State with all his officers is always on the alert.

SAMBAD VAHIKA,
May 7th, 1908.

175. Referring to the prosecution of a certain number of men who had on their own account manufactured small quantities of salt on the sea-board of the Balasore district coming within the jurisdiction of Basudevpur police-station, the *Sambad Vahika* [Balasore] of the

A gracious act of the Head of
the Salt Police in Balasore with
collateral reflections thereon.

7th May points out that the head of the Salt Police in Balasore has deserved well of the public by his gracious act in discharging the accused, who were compelled to commit technical offences against the Salt law by sheer necessity. The Salt law is a bitter law, which imposes a tax on one of the necessities of life, and this law touches more the pockets of the poor than of the rich. The manufacture of salt on the sea-board of Orissa gave occupation to a large number of men and women several years ago. In fact the town of Balasore owed its former prosperity to this manufacture. The abolition of this manufacture has weakened the staying power of the people in Orissa, who are now engulfed in a severe famine. The authorities should take note of all these facts, and

give free permission to the poor people residing on the sea shore to prepare salt for their home consumption.

176. The *Sambad Vahika* [Balasore] of the 7th May complains that it does not receive its book-post daks regularly ;

A Postal complaint.

excepting money-order deliveries other deliveries are irregular. It is insinuated that the Postal peons attached to the Balasore Post-office do not make over letters, etc., directly to the addressees, but make use of third persons through whose carelessness the letters, etc., are either delayed or lost. The attention of the Post-master of Balasore is drawn to the matter, and he is requested to remove the irregularities without any delay.

SAMBAD VAHIKA.
May 7th, 1908.

177. The *Sambad Vahika* [Balasore] of the 7th May thanks the Maharaja of Mayurbhanj for his liberality in providing a scholarship for Mr. Kailash Chandra Bharatkan, a Uriya student who is prosecuting his studies in Japan, and who, after obtaining his degree in Japan, proposes to complete his studies in some distinguished University in America.

Liberality of the Maharaja of Mayurbhanj.

SAMBAD VAHIKA.
May 7th, 1908.

178. The *Sambad Vahika* [Balasore] of the 7th May is sorry to note that cholera has not as yet abated in the Balasore district. It is said that more than one thousand persons died of cholera in the Balasore town.

Cholera in Balasore.

SAMBAD VAHIKA.
May 7th, 1908.

179. The *Sambad Vahika* [Balasore] of the 7th May states that there was a heavy shower of rain in Balasore, accompanied with hailstones and a violent storm, which not only blew down trees and houses, but overturned the roof of the Settlement Office in the Balasore town. About 700 persons, including officers, amins and others, were working in the office when the accident occurred. Some saved their lives by taking shelter in the adjoining police lines, while a few were carried off in unknown directions by the force of the wind. Many of those that did not leave the Settlement Office were injured more or less. It is said that some settlement records have been either injured or lost. This rain, though not sufficient, will help the agriculturists to commence their operations for the year.

A heavy shower of rain, accompanied with hailstones and followed by a tornado, in Balasore.

SAMBAD VAHIKA.
May 7th, 1908.

180. Referring to the advancement of silk industry in Mayurbhanj, the *Sambad Vahika* [Balasore] of the 7th May points out that this department of the Mayurbhanj State was placed in the special charge of a Bengali expert, who, it appears, has done very little to improve the industry in that State. The officer has found a place in the superior service of the State, though the condition of the silk industry is as it was before.

The silk industry in Mayurbhanj.

SAMBAD VAHIKA.
May 7th, 1908.

181. The *Sambad Vahika* [Balasore] of the 7th May defends the leaders of the Utkal Union Conference against the attacks of the Bengali critics, and observes that the Uriyas are not bound to adopt the shouting of *Bande Mataram*, though they have no objection to the expression itself. On the contrary, they think it prudent to avoid the expression which the English officers do not like. As regards the use of foreign cloth in the Conference *pandal*, it was simply a question of economy. Country-made clothes will no doubt be used in future Conferences, when they will be found in sufficient quantities. The spirit of boycott and the use of *Bande Mataram* owe their origin to the partition of Bengal, in which the Uriyas are not personally interested. They no doubt sympathise with their Bengali-brethren in their present distress, but that is no reason why the Uriyas should imitate or adopt methods which the English officers do not like. In short, the Utkal Union Conference prefers to work slowly and silently without much ado.

The Utkal Union Conference defended against the attacks of the Bengali critics.

SAMBAD VAHIKA.
May 7th, 1908.

182. Referring to the removal of the names of 85 sufferers from famine from the relief list in the Basudevpur thana, in the Balasore district, by a Sub-Deputy Collector, who had been to that place on inspection, the *Sambad Vahika* [Balasore] of the 7th May observes that this step is inadvisable at a time when there has been little or no rain, and when no other relief is practicable.

An action of the Famine Sub-Deputy Collector in Balasore not approved.

SAMBAD VAHIKA.
May 7th, 1908.

S MBAD VARIKA,
May 7th, 1908.

183. The *Sambad Vahika* [Balasore] of the 7th May states that about 1,250 persons died of starvation in the month of March last, and about 1,600 persons in the month of April last, in the Basudevpur thana of the Balasore district. It is true that the immediate causes of the mortality were diseases which were brought about by the eating of unwholesome food in the absence of rice, which is the main food of the people.

GARJATBASINI,
May 9th, 1908.

184. The *Garjatbasini* [Talcher] of the 9th May states that the Raja and the Dewan of Dhenkanal are trying their best to relieve the distressed in that State. Parched rice, molasses, salt and water are being distributed among the poor people every day near the Raja's palace. Arrangements are being made to open *Annachhatras* at Jhargaria. Some works have also been opened with a view to provide day-labourers. Arrangements are in progress with a view to make *taccavi* advances to those that may stand in need of them.

GARJATBASINI,
May 9th, 1908.

185. The *Garjatbasini* [Talcher] of the 9th May states that in Angul *taccavi* advances are being made to those that require them, and that the distressed are being paid in cash.

GARJATBASINI,
May 9th, 1908.

186. The *Garjatbasini* [Talcher] of the 9th May is glad to note that Babu Shyamsundar Nanda, the Superintendent of the Hindole State, is exerting himself to the utmost with a view to provide against the prevailing famine in that State.

GARJATBASINI,
May 9th, 1908.

187. The *Garjatbasini* [Talcher] of the 9th May learns from its contemporary of the *Nilachal Samachar* that the Raja and the Dewan of Daspalla are relieving the distressed in that State in various ways.

GARJATBASINI,
May 9th, 1908.

The Raja and the Dewan of Daspalla busy in relief work.

188. The *Garjatbasini* [Talcher] of the 9th May states that drinking-water is scarcely available in the Kuksara pargana, in the Kalahandi State.

GARJATBASINI,
May 9th, 1908.

189. The *Garjatbasini* [Talcher] of the 9th May states that many houses in the Dhenkanal *garh* were burnt down by fire on the 25th of April last. The Raja of that State has helped those persons who were ruined by the accident.

GARJATBASINI,
May 9th, 1908.

190. The *Garjatbasini* [Taleher] of the 9th May states that two Kandhi boys, belonging to the Kalahandi State, were killed by a tiger, while gathering plums in a jungle of that State.

GARJATBASINI,
May 9th, 1908.

Small-pox in Sambalpur.
in the Sambalpur district.

191. The *Garjatbasini* [Talcher] of the 9th May states that small-pox has made its appearance in the Sambalpur district.

GARJATBASINI,
May 9th, 1908.

192. The *Garjatbasini* [Talcher] of the 9th May states that a shower of rain fell there on the 4th May, inducing agriculturists to commence their work.

GARJATBASINI,
May 9th, 1908.

The weather in Talcher.
The weather in Pal Lahara.
4th and 5th May.

193. The *Garjatbasini* [Talcher] of the 9th May states that there was rain in Pal Lahara on the

GARJATBASINI,
May 9th, 1908.

194. The *Garjatbasini* [Talcher] of the 9th May learns from one of its correspondents that a *Bhagabat mela* or religious meeting was held at village Sarang, in Parjang Biza in Dhenkanal, on the 19th April last, which was attended by more than two thousand persons, including Paramarthas, Vaishnavas and others. *Kirtan* or singing of hymns and music formed the chief entertainment, which was followed by the service of holy offerings. It is said that the dejected spirits of many due to the present distress were revived by this opportune religious exercise.

195. The *Sambalpur Hitaishini* [Bamra] of the 9th May agrees with its contemporary of the *Star of Utkal* in making the statement that the Rajas of Khandpara and Athmalik have done very little for the relief of the distressed in those two States. Thus the condition of those two States is simply deplorable.

SAMBALPUR
HITAISHINI,
May 9th, 1908.

196. The *Sambalpur Hitaishini* of the 9th May gives an account of a fight between the Bamra and Bonai Police commanded by Inspector Trilochana Sinha and a gang of Kolha dacoits on an inaccessible mountainous ground, called Ludugu, situated in Bonai, in which three dacoits were killed and two Police constables wounded. After the fight was over, the dacoits retreated to a safer place, though fifteen of them were arrested by the Bamra police and a considerable quantity of stolen properties was recovered.

SAMBALPUR
HITAISHINI,
May 9th, 1908.

197. The *Sambalpur Hitaishini* [Bamra] of the 9th May states that a girl belonging to village Phulajhari, in pargana Naikula in Bamra, was killed by a wolf, which had the audacity to enter into a human dwelling.

SAMBALPUR
HITAISHINI,
May 9th, 1908.

Small-pox in Bamra.
Gaurpalli in Bamra.

198. The *Sambalpur Hitaishini* [Bamra] of the 9th May states that small-pox prevails in pargana

SAMBALPUR
HITAISHINI,
May 9th, 1908.

Small-pox in Barpalli.
in Barpalli.

199. The *Sambalpur Hitaishini* [Bamra] of the 9th May states that small-pox has abated a little

SAMBALPUR
HITAISHINI,
May 9th, 1908.

200. The *Sambalpur Hitaishini* [Bamra] of the 9th May states that there was rain in some parts of the Bamra State, which has helped the agriculturists in that State to commence their operations for the current year. More rain is expected soon.

SAMBALPUR
HITAISHINI,
May 9th, 1908.

201. The *Utkaldipika* [Cuttack] of the 9th May learns from its contemporary of the *Garjatbasini* that the famine prevailing in the Garjat States is more severe than that prevailing in the Mogalbandi districts, though its rigour is softened a little in the Garjat tracts by a supply of jungle fruits such as Mahal, Turai, Charukoli etc. The Raja of Talcher has placed the fruits and roots of protected and reserved forests in his State at the free disposal of those who are in distress. The writer hopes that the example of the Raja of Talcher will be adopted by the Rajas of other States.

UTKALDIPIKA,
May 9th, 1908.

202. The Derabisi correspondent of the *Utkaldipika* [Cuttack] of the 9th May states that the wells in that part of the Cuttack district are now dry. Thus drinking water is not always available there.

UTKALDIPIKA,
May 9th, 1908.

203. The Sukinda correspondent of the *Utkaldipika* [Cuttack] of the 2nd May states that the Raja of Sukinda is distributing cooked food to about 300 persons in his estate every day and has opened a rice godown in his own *garh* for the benefit of the poor people of his estate.

UTKALDIPIKA,
May 2nd, 1908.

204. The *Utkaldipika* [Cuttack] of the 9th May states that there was a good shower of rain in the Cuttack town in the last week. There was also rain at different places in the interior of the Cuttack district and that heavy showers fell at places to the north of the Cuttack town.

UTKALDIPIKA,
May 9th, 1908.

205. The Sukinda correspondent of the *Utkaldipika* [Cuttack] of the 9th May states that the rain-fall in that place amounted to 84 inch in the last week.

UTKALDIPIKA,
May 9th, 1908.

206. The *Utkaldipika* [Cuttack] of the 9th May regrets to learn that the Temperance volunteers in Poona have either been punished or threatened with punishment for inducing drunkards to give up the habits of drinking. Drunkenness is a great sin common to the Western nations in

UTKALDIPIKA,
May 9th, 1908.

Europe and is looked upon as a part and parcel of the modern civilisation in that continent. It is strange that the volunteers should be punished for preaching temperance principles that are recognised by every civilised people in the world. Government fears lest the teaching of the temperance principles should induce people to give up the habit of drinking, whereby income from Excise revenue might be reduced. It is hoped that a Christian Government like that of the British in India will not tolerate drunkenness that is the source of all evils.

UTKALDIPIKA,
May 9th, 1908.

207. The Derabis correspondent of the *Utkaldipika* [Cuttack] of the 9th May suggests that if the Postal peons, when they go round their beats to deliver letters, etc., carry

A suggestion.

postage stamps with them for sale, it would prove very convenient to the public.

UTKALDIPIKA,
May 9th, 1908.

208. The *Utkaldipika* [Cuttack] of the 9th May thanks Babu Damodar Patnaik, Manager of Narsingpur, for creating a scholarship valued at Rs. 2 per month, tenable at the Dhenkanal Higher English School. The scholar-

Liberality of Babu Damodar Patnaik.

ship has been designated the "Sulakhana Devi Scholarship" after the name of his deceased mother.

UTKALDIPIKA,
May 9th, 1908.

209. The *Utkaldipika* [Cuttack] of the 9th May thanks the merchants and

Liberality of the trading community in Calcutta.

traders of Calcutta who have advanced Rs. 2,400 from the Baroyari Fund generally placed under their disposal for the benefit of the people suffering

from famine in India and for advancing an additional amount of Rs. 200 for the expenses of the volunteers, who are to be entrusted with the distribution of the money in question. It is hoped that the example of the trading community in Calcutta will be followed by the trading communities in other towns in India.

UTKALDIPIKA,
May 9th, 1908.

210. The Sukinda correspondent of the *Utkaldipika* [Cuttack] of the 9th

Cholera in Sukinda.

May states that cholera is virulently raging in the Sukinda Estate in Cuttack. It is hoped that a

doctor will be soon sent to the place.

UTKALDIPIKA,
May 9th, 1908.

211. The *Utkaldipika* [Cuttack] of the 9th May is sorry to note that the

The raging controversy over the Beadon Madrasa in Balasore.

condition of the Beadon Madrasa in Balasore is going to be made worse by a division of opinion among the members of the Madrasa Committee.

As the two opposite parties belonging to the Committee give two different versions of the state of things that is now in existence, it is desirable that a thorough and sifting enquiry should be made by a disinterested third party in the interest of the institution, which is intended for the good of the Muhammadans in Balasore.

UTKALDIPIKA,
May 9th, 1908.

212. Referring to a resolution of the Cuttack District Board to sink a

The Cuttack District Board on the question of water-supply in that district.

certain number of wells in different parts of that district with the help of the Presidents of the Panchayats, the *Utkaldipika* [Cuttack] of the 9th

May observes that the resolution is no doubt a good one, for many villages in that district are in great want of drinking water. The writer suggests that the District Board should also take steps to repair or re excavate old tanks wherever they exist and to excavate new tanks wherever they may be needed, for the tanks are, on the whole, more useful than wells.

UTKALDIPIKA,
May 9th, 1908.

213. Referring to the bomb outrage perpetrated at Musaffarpur and the

The bomb outrage in Musaffarpur and Calcutta.

discovery of a Bomb Factory and a Bomb College in Calcutta, the *Utkaldipika* [Cuttack] of the 9th May

observes that no loyal and honest citizen can sympathise with the action of a party that has murder for its object and that the offenders should be punished according to law. It is a fortunate matter that the offenders have been arrested and brought to the Court of Justice. At the same time it is very desirable that innocent persons must not be put to trouble or punished in any way. The authorities are advised not to be carried away by the excitement of the moment to do anything that may afterwards

be found to be unjust. They should reflect calmly and determine the root-causes of the discontent or disaffection that has brought the bomb-thrower into the arena of Indian politics. The root causes should be removed at once and immediate steps taken to introduce reforms into the constitution and working of the Indian administration. The manufacture of bomb for purposes of committing murders is a practice that has been borrowed from Europe. It is a new idea. The Indian neither knows nor understands it. The evil should be dealt with by European methods of treatment.

214. The *Uriya and Navasambad* [Balasore] of the 13th May is sorry to learn that one of the three non-official visitors authorised to visit the Balasore Jail, recorded in one of his recent visits to that Jail, that the health of the prisoners was good and that there was no

An objectionable act of a non-official visitor to the Balasore Jail.

sick prisoner, while, as a matter of fact, there were several patients in the jail hospital suffering from chicken-pox, dysentery and other diseases. The writer observes that such conduct on the part of a non-official visitor will only bring discredit on such visitors in general.

URIYA AND
NAVASAMBAD,
May 13th, 1908.

215. The *Uriya and Navasambad* [Balasore] of the 13th May states that the statement of the *Samvad Vahika* that the number of deaths from cholera in Balasore exceeded one thousand is wrong, while in reality

A statement of the *Sambad Vahika* contradicted.

the number of such deaths from the 1st of April to the 7th of May was 362 and the number of cures 304.

URIYA AND
NAVASAMBAD,
May 13th, 1908.

216. The *Uriya and Navasambad* [Balasore] of the 13th May states that recently there were two heavy showers of rain accompanied with strong wind in the Balasore district. These showers have helped the cultivators

Rain accompanied with a tornado in Balasore.

to proceed with their agricultural operations, while the wind has blown down many trees, and houses. The large thatched house erected for the revision settlement work has been blown away with a large mass of settlement papers, two persons being wounded in the accident.

URIYA AND
NAVASAMBAD,
May 13th, 1908.

217. The *Uriya and Navasambad* [Balasore] of the 13th May returns to the charge of immorality that has been preferred against an Assistant Master of the Balasore Zilla School and that now forms the subject of a departmental enquiry. It is said that a leading gentleman in Sunhat in the Balasore town is involved in the case, and that he, if found guilty, cannot be punished by the department. The public demands that justice be done in the matter.

An ugly charge against a school master in Balasore.

URIYA AND
NAVASAMBAD,
May 13th, 1908.

218. Referring to the fight that is going on between the members of the Committee presiding over the Beadon Madrasa in Balasore, the *Uriya and Navasambad* [Balasore] of the 13th May sympathises with the action of a meeting of Muhammadans belonging to that town, who have prayed Government to abolish the existing school committee, to appoint a responsible officer to examine the school and the building accounts of the last three years, to elect a new managing body and to remove Moulvi Abdus Samad from Balasore.

The Beadon Madrasa controversy in Balasore.

URIYA AND
NAVASAMBAD,
May 13th, 1908.

219. The *Nilachal Samachar* [Puri] of the 15th May writes a long article on the prevailing water-famine in the Puri district and states that men and cattle perish in large numbers for want of drinking water. Many are

An allegation against the Puri District Board.

compelled to drink muddy water, which induces cholera. In the interior of that district women are seen to go out of their respective villages in search of water before sunrise and return home at midday each with a pitcherful of muddy water. Many men do not get cool water for bathing purposes. It is said that many persons applied to the Puri District Board for help to enable them to repair or re-excavate old tanks and wells, but their applications were rejected. The District Board has, it is alleged, diverted the fund set apart for supply of water to the district people to other objects. This is no doubt very bad.

NILACHAL SAMACHAR,
May 15th, 1908.

Nilachal Samachar,
May 15th, 1908.

220. The *Nilachal Samachar* [Puri] of the 15th May states that there were a few showers of rain in the Puri district. The weather in Puri. The rain was no doubt insufficient.

Nilachal Samachar,
May 15th, 1908.

221. The *Nilachal Samachar* [Puri] of the 15th May states that the Sanskrit School at Puri which is going on through the munificence of the Raja of Balarampur, has recently added Hindu Logic, Vedanta and Sankhya to its Literature course and that the new courses are being ably taught by Pandit Harihar Misra. The writer hopes that the Pandit will be confirmed in his post, while the current rumour about his removal from the school will be found to be untrue.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 13th June, 1908.

Confidential.]

[No. 24 of 1908.

REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 13th June 1908.

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II.—HOME ADMINISTRATION.

(b) Working of the Courts.

719. *Bande Mataram* observes that in the present temper of the official community, both Judicial and Executive, in the country, the dismissal of the appeal of Babu Monmohan Ghosh, the printer and publisher of the *Nava Sakti* newspaper, has not been in any way unexpected. The journal has no desire to accuse the Hon'ble Judges who dismissed this appeal of any conscious partiality or injustice. It only wants to point out that in the presence of the panic caused by recent revelations, no British Judge, unless he claims more than ordinary human goodness and forbearance, can render absolute justice in cases of the kind. The editors and printers of Indian newspapers stand, with the bomb-throwers, as the natural enemy of the Government and individual Englishmen resident in India. And an English Judge or Magistrate trying an Indian newspaperman or bomb manufacturer is very much like a man sitting in judgment upon his own declared enemy.

The "*Nava Sakti*" sedition Case.

BANDE MATARAM.
9th June 1908.

(c) Local Self-Government and Municipal Administration.

720. The *Hindoo Patriot* protests against the objectionable recommendations of the Calcutta committee that the closing hour of liquor shops should be extended to 10 P. M. The committee have further suggested, in the interests of theatre-goers and amusement-hunters, that special licenses should be granted to a few respectable and *bonâ fide* restaurants, where food is supplied, to remain open up to 1 P. M. This the journal objects to. The concession may be introduced into European quarters. But in Indian localities, the closing hour should not be extended either by means of issuing hotel and restaurant licenses or otherwise.

Excise reforms.

HINDOO PATRIOT.
8th June 1908.

(h) General.

721. The *Amrita Bazar Patrika* observes that in the beginning the cry of the early British rulers—those of them who were high-souled—was "India for Indians." Later on the cry became: "India for Indians and Englishmen." At the present day it is "India for Englishmen." Are the rulers proud or ashamed of this change? Continuing, the journal says:—

The Three Stages of British Rule in India.

AMRITA BAZAR PATRIKA.
5th June 1908.

"It has always struck us as strange that, even if Englishmen cannot entertain the idea of converting the Indians into a self-governing nation without receiving a rude shock to their nervous system, what objection can they have in at least allowing the children of the soil a substantial share in the administration of their own country? This will perhaps divest them of a portion of their own authority, but, in return, they will secure a large body of educated men on their side. Is this not a great gain? How unpleasant, how irksome, how dangerous is their present position! Not only have they to govern an alien people, but there is not one among the latter who is satisfied with their rule. If the biggest man has his grievance, so has the humblest ryot. Not to mince matters, neither have the rulers any confidence in the people nor the people in their rulers. This is a situation which is dreadful in all conscience to the rulers. The latter now see a spectre in every bush, nay, in public thoroughfares, in trains and tramcars. And the only way to remedy this state of things is for the rulers to confer some solid benefits on the people and secure their confidence and esteem."

In this connection the paper, commenting on the *Statist's* assertion that India is not prepared for self-government, observes:—

"If India is not yet fit for Parliamentary institutions, who are to blame for it, pray? Bengal is for upwards of 175 years under British rule. High-class Bengalees are fully the intellectual peers of higher-class Englishman. What have the English rulers done all these 175 years? They had no business to be here if they failed during such a long time to fit out an intellectual race like the Bengalees for Parliamentary rule. And having ruled the Indians for nigh upon two centuries, English administrators will have now to give them a share only in local, and not imperial administration! What can be a greater condemnation of British rule in India than this?"

722. *Bande Mataram* observes that though it is difficult to accurately measure the real meaning and purpose of diplomatic utterances, it may fairly be taken that the Government was not, at least in the first flush of the bomb panic, inclined to adopt any specially harsh measures for quelling these

Official pronouncement on the situation.

BANDE MATARAM.
6th June 1908.

dangerous expressions of the present unrest in India. If they are still of the same mind it is not likely that the Viceroy will make any important statement before next Monday's Council. But even if any serious repressive measures are contemplated a public pronouncement of these would be exceedingly impolitic at the present moment. It would add to the existing irritation. It would increase the bitterness of racial feeling. It would exasperate the class of enthusiastic intellectuals from whom the manufacture of deadly explosives and the thrower of infernal bombs are evidently recruited. It might possibly demoralise some people, the class to whom Babu Ramesh Chandra Dutt referred in his interview with the representative of the *Daily Chronicle*, as the loyal moderate who has a stake in the country. But this class is always easy to demoralise, and it is the universal testimony of history that they count for very little indeed in revolutionary movements.

INDIAN MIRROR.
6th June 1908.

723. The *Indian Mirror* is of opinion that the appointment of an Indian member to the Executive Council of the Viceroy will be a concession that will go far towards meeting the legitimate demands of the Moderate party and will give great satisfaction to the people of this country. When two Indian members have been appointed to the Council of the Secretary of State, it is only fair that at least one Indian should be admitted to the Viceroy's Executive Council. One of the crying grievances of the people is that they have at present no real part in the administration of the country. Now is the opportunity to supply this want, and it is earnestly hoped that Lord Morley will see his way to gratify one of the long-cherished aspirations of educated India.

BENGALER.
6th June 1908

The Lieutenant-Governor elect of Bengal.

724. The *Bengalee* thoroughly approves of the appointment of the Hon'ble Mr. Baker to the Lieutenant-Governorship of Bengal. Mr. Baker knows the Bengalis and the Bengalis know him, a no mean advantage to a ruler who assumes the helm of affairs at a time of serious difficulty and embarrassment. The journal trusts it will be his privilege, in the exalted office which he will soon fill, to restore peace and contentment to this disturbed province, by helping to unite the Bengali-speaking population under one administration, and by the pursuit of a policy of progress and conciliation which will satisfy the legitimate aspirations of the people for a definite and substantial measure of control over their own affairs.

BENGALER.
7th June 1908.

A plea for a Governorship for Bengal.

725. The *Bengalee* pleads with all earnestness that the question of raising United Bengal to the status of a Presidency Government should be taken up both as a solution of the question of the partition and as a forward step in the administrative arrangements. The statute on the subject lays down in the clear and unambiguous language of all English statutes that for Bengal the Lieutenant-Governorship and the administrative arrangements which it involves are all temporary, and that the permanent form of government for the Province is that which prevails in the Presidencies of Bombay and Madras which are administered by Governors aided by their respective Executive Councils. To convert a temporary arrangement into a permanent form of administration involves a breach of the express provisions of a statute, enacted by Parliament and assented to by the Sovereign.

INDIAN MIRROR.
7th June 1908.

The Hon'ble Mr. E. N. Baker as the coming Lieutenant-Governor of Bengal.

726. The *Indian Mirror* congratulates the Hon'ble Mr. Baker on his appointment to the Lieutenant-Governorship of Bengal. His appointment is all the more welcome because he is a man of wide sympathy for the Bengalis—he knows the Bengalis and the Bengalis know him. He counts many friends among all sections of the Bengali community, and the journal is confident that it will be his invariable policy to take the leaders of the people into his confidence.

AMRITA BASAR
PATRIKA.
8th June 1908.

Three ex-Lieutenant-Governors to the fore,

727. Commenting on the respective administrations of Sir Charles Crosthwaite, Sir Charles Elliott and Sir Bamfylde Fuller the *Amrita Bazar Patrika* asks where is the wonder that there is sedition in the country when it is

governed by a class of officials who have not a drop of sympathy for its people. Government has done more than enough to stop sedition by Indian newspapers; it should now adopt measures against sedition created and disseminated by its own members.

728. The *Bengalee* is of opinion that illfeeling between Hindus and Mussalmans is a fact that thoroughly discredits the partition of Bengal. The late Prime Minister said,

BENGALAH.
7th June 1908.

A new fact. on behalf of the Government, that if new facts were adduced, the Secretary of State would be prepared to reconsider the partition. That this fact is new, unknown in the history of the former relations between the two communities, and that it has followed the partition, cannot for a moment be doubted. What then has brought discord where there was so much friendliness and good feeling? It is the partition of Bengal which has taught the Muhammadans in the new province to regard their interests as separate from and even antagonistic to those of the Hindus.

729. The *Indian Mirror* is of opinion that Sir Herbert Risley will be quite in the wrong box as Finance Minister and it hopes that Lord Minto will avoid such a mistake. The appointment will be far from welcome to the public, who expect to see as Finance Minister one, who, like the Hon'ble Mr. Baker, is fully conversant with the economic conditions of the day.

INDIAN MIRROR.
9th June 1908.

730. The *Indian Mirror* thinks it is a matter for congratulation that the Government of Lord Minto has, instead of resorting to executive measures, taken legislative action in open court and explained its position and policy in clear terms to the Indian public. There is no doubt that the general policy of Lord Minto's Government is one of conciliation combined with firmness. Although His Excellency has refused to be beguiled by the hysterical panic-mongers into a repressive policy, he has not failed to take those measures which are necessary for the safety and protection of the population. Conciliation with firmness distinguished Lord Canning, and by following the same policy, His Excellency Lord Minto will assuredly solve the great Indian problem of the day.

INDIAN MIRROR.
11th June 1908.

No tinkering.

731. *Bande Mataram* writes:—

BANDE MATARAM.
9th June 1908.

"Whatever the Government may do to meet the present situation they should be assured of one thing, namely, that the time for tinkering is gone for ever in India. If nothing else had already convinced them of it, at least the utter failure of Lord Morley's schemes of reform to arouse any sort of interest or enthusiasm in any section of the Indian community should prove that nothing short of a radical reconstitution of the Government in India will satisfy in any degree the demands of even the most moderate class in the country. The question is no longer of granting the people a share in the British administration or the conferring of rights and privileges as a free gift which may be taken away at the will of the Government for the time being any day. What the people want is an effective and inalienable right to control both their own legislature and their own executive. If the Government cannot agree to accommodate themselves to this popular demand, they must be prepared to face enormously greater complexities in the future than even what confront them to-day."

III.—LEGISLATION.

732. The *Amrita Bazar Patrika* thinks there is no necessity for the Press Law that has been passed at Simla at one sitting, for there is ample and comprehensive provision in the Penal and Criminal Procedure Codes against the kind of offence for the suppression of which new power has now been taken. The journal considers it useless to offer any comment on the measure, for it is already passed and has become a law of the land.

AMRITA BAZAR
PATRIKA.
9th June 1908.

733. Commenting on the New Press Act, *Bande Mataram* states that there is no objection to the Government providing itself with the necessary powers, if it does not already possess them, to put down all sorts of crime against person or authority. The term "acts of violence" is however regarded as too vague and elastic, and may include absolutely just and justifiable protest against executive lawlessness and police hooliganism. This Act is regarded as a significant confession of the helplessness of the puissant power of Britain in India, before the

BANDE MATARAM.
9th June 1908.

determination to serve their own country according to their own lights, of a handful of young men connected with a small sheet like the *Jugantar*. Judging however from the declaration made in the last issue of the paper, it seems to be an open question as to whether the Government will be able to kill it, even with this new addition to its destructive armoury.

HINDOO PATRIOT.
10th June 1908.

734. The *Hindoo Patriot* is of opinion that the Explosives Act just passed cannot much improve upon the existing laws, and in fact does not. It only extends the scope, and adds to the penalties. In the Act of 1884, the only punishment is fine up to Rs. 3,000. The present Act introduces transportation for life and imprisonment for ten years. Political element was absent in the Act of 1884, and it is present in the new Act. The difference is quantitative, not qualitative. It supplements the existing laws without altering or amending them, and it has to be seen that the various laws do not create an anomaly of a perplexing character. Worked in the right spirit, however, the Act will do no harm but rather good to the community at large. It need not offend anybody even on the score of the punishments provided, as it contains safeguards which will protect the innocent against malice or *zulum*.

The Press Act is a new measure, being no amendment of an existing law. It makes no selection, but may sit as tightly upon the "colourless press" as upon the "coloured." Henceforth, the call for blood may be less loud and persistent, less maddening and outrageous.

The Bill can in no sense be described as a repressive measure. It is not repression to cut short the career of fanatical murderers, or to put a stop to declamatory declamations and rabid writings. These measures are necessary from the utilitarian point of view; they are called for in the interest of public safety, of good and progressive government, of general peace and concord. The welfare of a country demands that those, whether white, black or brown, who are working with the object of frustrating the ends by which it can be brought about, should be crushed as one would do a vermin. These men do not belong to society, they are outcasts, the disappearance of whom is beneficial. The new Acts refer to these creatures, and Sir Harvey Adamson, who has introduced the Bills in a masterly way in an admirable spirit, has rightly remarked that the Press Bill is not directed against the liberty of the press. It is obvious that the right to incite people to murder and acts of violence cannot possibly be conceded to any body, much less to the press owing to its influence and power to do mischief. If this much is granted, the whole country will agree with the Home Member that the Government is not embarking on repression but is simply doing what is its imperative duty and so justifying its existence.

BENGALIAN.
10th June 1908.

735. The *Bengalee* doubts whether the new laws would ever be able to exterminate the crime of assassination by means of explosives. It is at least certain that they would have little or no deterrent effect in the case of the misguided persons, if any of them are still at large, whom the failure of constitutional agitation has converted into fanatics and who imagine that terrorism may serve an important purpose in the evolution of the Indians' destiny. It may be very necessary to restrain such men and guide their activities into a more fruitful channel; but at the same time no law may succeed in restraining men who are prepared for any fate. And if the laws may fail in the case of these men, they may, on the other hand, prove a new engine of oppression in the case of persons who entertain no murderous or revolutionary designs but who may happen to incur the hostility of the Police or the Executive either by their outspoken criticism of official vagaries or by an exhibition of independence and public spirit which is offensive to officialdom. It is the fear that the laws will have this effect, which, more than anything else, is responsible for the criticism which they have evoked among the Indian section of the community.

In conclusion, the journal declares with regard to the Press Act that there is no justification for the new powers which the Government has taken. The evil which the Government is now anxious to kill is one which it has itself brought into existence. It is its own measures which are responsible for the discontent and the unrest on which such writings as it now wants to put a stop

to are perpetually fed. And when the discontent and the unrest produced their natural consequence, the Government, instead of removing the source of the trouble, only aggravated the situation by giving a free and a wide advertisement to the violent expressions of popular grievances. And now that the advertisement has had its inevitable effect, it professes to be very angry and is going to repeat the old mistake, only in an aggravated form. In the meantime the root-causes of the unrest continue and are left to do what further mischief they can. Is this statesmanship?

736. The *Amrita Bazar Patrika* states that the press and the platform have already been too effectually gagged, bound hand and foot and placed under the veritable

More Press Laws.

Damocles' Sword, to need any further action to curtail the freedom of speech. Where is then the necessity for this fresh power? Of course, it enables Government to suppress an offending newspaper. But this is a feat which befits the Russian and not the enlightened British Government.

AMRITA BAZAR
PATRIKA.
10th June 1908.

737. With reference to the enactment of the laws regulating the use of explosives and giving further powers of control over the Press, the *Bengalee* protests against the

A Parallel and a Lesson.

passing of the measure regulating the liberty of the Press at Simla, where it was impossible for most of the non-official members to be present and record their views. Its next complaint is that the Press Law was not subjected to public discussion, and that the usual formalities were not observed. A month's delay would have made little or no difference, if the maintenance of order was the sole object of the measure; while this precipitate haste has only served to intensify the public dissatisfaction. If the policy of the Government is to be one of conciliation, the journal feels bound to say that it has begun with a blunder which will make the task more difficult.

BENGALIE.
10th June 1908.

738. The *Indian Mirror* does not think there can be more than a handful

The two measures lately passed :
the Explosives Act and the News-
papers Act.

of men in all India who will take exception to the two measures that were introduced and passed at the Viceroy's Legislative Council at Simla. There are two things in connection with the measures which entitle the Government of Lord Minto to the highest praise from the public. First, the Government has proceeded to secure the ends in view by purely judicial action; and, secondly, there has been no interference with the existing freedom of the Indian Press. Some of the Anglo-Indian papers strongly urged the adoption of executive measures. An Ordinance, for instance, might have been introduced, giving unfettered authority to the Executive to seize and confiscate the printing presses of objectionable newspapers, or to put down those who show an excessive fondness for explosive substances. But the Government has done nothing of the kind. The speech made by His Excellency the Viceroy in explanation of the measures is one that will not fail to impress and to give satisfaction to all right-thinking members of the educated community.

INDIAN MIRROR.
10th June 1908.

739. The *Amrita Bazar Patrika* suggests that suppression of the *Jugantar*

The *Jugantar* and the new
Press Law.

was the primary cause for the haste with which the Act was passed. It congratulates the authorities on their successful fight with the *Jugantar*.

AMRITA BAZAR
PATRIKA.
11th June 1908.

740. In its previous article the *Bengalee* protested against the precipitate

The two new Acts.

haste with which they were enacted. It now objects to them on their merits. It objects to the Explosives Act on the ground that it invests the Police with dangerous powers and is attended with grave and serious risks. It objects to the Press law on the ground that there is not sufficient justification for it. It declares that the result of these repressive measures will be to exasperate the community and seriously jeopardize the prospects of a policy of conciliation.

BENGALIE.
11th June 1908.

741. The *Amrita Bazar Patrika* is of opinion that the Explosives Act,

The Explosives Act.

which was passed without the interest of the people being consulted, may prove an engine of dire oppression in the hands of an all-powerful Executive. The journal fails to see the necessity for the indecent haste with which the Act was passed. The new crime affects the people as much as, or perhaps more than, it affects the

AMRITA BAZAR
PATRIKA.
11th June 1908.

bureaucracy. Why then were not the former consulted, and their objections, if any, considered? This utter disregard of public opinion in matters of vital importance to the people is one of the striking features of the present-day rule in India. It leads Government from one blunder to another, and thereby proves a most fruitful source of deep discontent to the people.

BENGALIEE.
11th June 1908.

The Viceroy's speech.

the *Bengalee* says:—

"The only part of His Excellency's speech which will be relished by the Indian community is that where he tells us that he is no believer in compliance with hysterical demands in the hour of danger. 'I maintain,' said he, 'that the strength of the British Raj has been built upon the justice of its administration. Heaven knows it has been no weak rule, but it has been a just one and it will continue to be so.' Was His Excellency thinking of the *Englishman* when he spoke of the 'hysterical demands?' And was he referring to Sir Bampfylde's letter to the *Times* when he said:—'The public has been told that we are weak and that strong measures have been neglected.' In any case, it must for ever remain a matter for regret to the Indian community that these fine sentiments and the theoretical repudiation of hysterical advice have meant so little in practice. The fact that the two Acts just passed have met with the whole-hearted approval of the *Englishman* is ample evidence that the Government has gone nearly the whole length which the most hysterical section of the Press wanted it to go."

742. Adverting to His Excellency the Viceroy's speech at the Council meeting at Simla,

VI.—MISCELLANEOUS.

BENGALIEE.
5th June 1908.

743. The *Bengalee*, deploring as it does the appearance of the bomb on the political arena, says that the conspiracy that has

The Bomb and the Fur Coat Theory.

been discovered in Calcutta, the suicide committed by one of the persons connected with the Muzaffarpur outrage, and the boldness with which some of the accused have spoken the truth absolutely regardless of the consequences that may follow, have once for all disproved the allegation that the Bengali is a coward. They have also disproved the theory of the fur coat. All that was said about India being the home of many races and tribes, with their variety of languages, traditions and religions, was understood to be in the nature of a specious pretence. The real argument was based upon the lack of physical courage, more precisely, upon the supposition that India could, under no circumstances, develop those physical qualities which, however erroneously, had long been believed to be the distinguishing characteristics of the West. Recent events, however deplorable in themselves, show that the only difference of which the Secretary of State could have been thinking is a myth. The Indian is not only as highly intelligent as the European; he is not only as deeply religious as his European brother, if not more so; but what the European seems to value most, he can on occasion be as stupid.

INDIAN MIRROR.
5th June 1908.

744. The *Indian Mirror* places the opinions of Sir Charles Elliott and Sir

Two prominent retired Anglo-Indian officials on the Bomb Outrages.

Charles Crosthwaite in juxtaposition to show how divergent are the views of the Anglo-Indians who are rushing into print to advise Lord Morley as to the policy he should follow in dealing with the present situation in India. Sir Charles Elliott would make the English public believe that the Indian people are radically changed, but Sir Charles Crosthwaite thinks that they are the same as before, and that outrage and assassination are foreign to their nature. The journal thinks no greater disservice can be done to the Government at this moment than by spreading alarmist and exaggerated reports about Indian affairs. If the anarchist outrages have shocked the English public, so have they shocked the vast majority of the Indian people. The situation is doubtless unpleasant, but there is nothing in it to justify a panic. The Terrorist propaganda appears to have been nothing more than a movement of a few crack-brained youngsters and there is every reason to believe that it will be effectually crushed out of existence. This is a time when Indians and Anglo-Indians should strive, not to find fault with each other, but to concert measures whereby crime may be suppressed and a healthy tone imparted to the body politic. The worst services that can be rendered to the Government is to create a panic for which there is no ground whatever.

745. The *Bengalee* relates certain incidents to show that measures of repression do not breed love in a nation, but the contrary. There would have been less trouble in the country if officials had not initiated so called Russian methods in their government of India. Trust breeds trust, and distrust breeds distrust. The journal has no sympathy with lawlessness and anarchy, and the leaders of the people may be trusted to do all in their power to repress it. But what will be their power if they all come under the same ban and are distrusted and unheeded by the Government?

BENGALIEE.
6th June 1908.

746. The *Amrita Bazar Patrika* observes that universal official interference now prevails in the country and all semblance of self-government has vanished. The cry is for more Police, more Magistrates, more Lieutenant-Governors; while another cry is "executivise all the existing semi-popular bodies." All this cry is not to give greater freedom to the people, but to make them feel that they should always be governed despotically by the officials and that they are absolutely at the mercy of the executive. Even the citizens of the capital city of the Indian Empire are not free from Police interference of an almost intolerable character. Under these circumstances the people can never know what freedom is. The popular cry in the country, therefore, is, "Save us from this executive over-rule,—this chilling Police interference; and allow us some freedom." The cry, in other words, is: "Give us back our ancient social system—a system which is congenial to the genius of the nation—a system which 'is in a high degree conducive to the happiness of the people'—a system, which, while conferring a good deal of freedom upon the people, will only strengthen the basis of the British rule in India." Indeed, if the Mussalmans were able to rule the country uninterruptedly for a thousand years, it was simply because they left the internal administration to the people.

AMRITA BAZAR
PATRIKA.
6th June 1908.

747. The *Bande Mataram* concurs with the writer in the *Modern Review* who holds that there can be only one remedy for the misgovernment of India. It is to give her *Swaraj* or Home Rule. Unless that is done there is no hope for a contented, happy and prosperous India.

BANDE MATARAM.
6th June 1908.

748. The *Bengalee* states that Moderates, Extremists and Loyalists are all agreed that the obligations of Government in the present crisis is the maintenance of law and order and the vindication of the requirements of justice tempered with mercy. The maintenance of order is the primary duty of the Government, and it is so because it is subsidiary to a higher and more paramount duty, viz., the promotion of the cause of progress. But while order should be maintained and justice vindicated, the Indian Press insist with equal emphasis that the Government should address itself to the task of healing the wounds that have been inflicted, redressing the grievances complained of, and of guiding and controlling the national movement so as to lead it on to fructifying channels, fraught with good to the people and benefit to the Government. In conclusion, the journal exhorts the people not to swerve from the creed of *Swadeshism* which has become the cult of the nation.

BENGALIEE.
6th June 1908.

The duty of the Indian publicist.

749. *Bande Mataram* writes:—

BANDE MATARAM.
8th June 1908.

"What should you do, Nationalist, if you are not allowed to preach by writing. You already saw it and were only biding your time. You may forget your own danger in the joy of the salvation to your country you come to proclaim; but the Bureaucracy may rob you of the means of imprinting yourself on your countrymen, they may take away your plants and other printing materials every time you utter an inconvenient truth, and thus, exhausting your resources, make you give up your work. You can have enough of sacrificing men to suffer for the cause, but money is not so cheap as men. In fact money is the chief difficulty. All patriotic workers have felt it and their enemies also seek to attack them in this vulnerable point. It is therefore most likely that the new Press Act of which you will hear only a few hours after, will place this money difficulty in your way and stop your work. But need we fear? We are not serving ourselves but our country, and through it our God; and infinite is the resourcefulness of men who work with faith and love. God is not deceived. If He really sees that we are doing His work, that we are trying to elevate His created beings whom others want to keep perpetually in bondage He can not remain deaf to our prayers for our country's welfare. He will tell us the way

out and make our strength proportionate to the difficulty of the conflict. If we put our shoulders to the wheel and stick to it notwithstanding discouraging circumstances, He will send his Hercules to render us invincible. We must keep up preaching the message of national independence. Where there is will there is way. The Nationalists of the country must now all combine to ensure the continuity of their preaching notwithstanding what the Bureaucracy might do. It is foolish and dishonest to contend that we must not speak what we mean, that we must not teach our countrymen what they really require, that we must delude them with untruths and halftruths, that we must not rouse their enthusiasm, appeal to their imagination, touch their feelings and work them up to a religious fervour. We must continue to inspire our countrymen to use a grave diligence in caring for high things and in making their national life rich and exalted. The Indian publicists have no business to exist if they do not disseminate principles of national independence and freedom. The Bureaucracy wants to restrain our activity in this direction not because we are all advising the acquisition of freedom through dishonourable means but because from recent events they fear the immense possibility of a really dutiful and competent Indian Press."

BENGALUR.
9th June 1908.

750. Commenting on an article in a recent issue of the *Pioneer* containing an argument for the curtailment of the freedom of the Vernacular Press, the *Bengalee* says:—

"We are not ourselves in favour of any distinction but would like the press, as a whole, to be dealt with in the same way and regulated by the same law. But if distinctions must be made, the argument which weighed with Lord Lytton has not lost its force even now and will not lose its force for a long time to come. It is not the same section of the public to which every paper appeals, and if the Anglo-Indian Press were to claim immunity because it appealed to Anglo-Indians, the Anglo-Native Press also might claim immunity on the ground that on the whole it appealed to a class of readers more able to reason and think on their own account than the bulk of those who read only the vernacular papers. But, as we have said, we are not in favour of any such distinction. A law would lose its sanctity, if it did not apply to all sections of the community alike. The worst of all forms of despotism is that which is based upon inequality of treatment as between one class of people and another both subject to the same Government."

AMRITA BAZAR
PATRIKA.
9th June 1908.

751. The *Amrita Bazar Patrika* declares that what is needed is to spot official, and not newspaper, sedition in the country. If the responsible rulers were not blinded by passion and prejudice, they would have seen that, if Indian journalists and lecturers only disseminated sedition in the country, it was they and their subordinates who created it by their measures and acts, though, of course, they would never acknowledge or might not even be conscious of it. The rulers, however, are supreme in the land, there being none to control them; and hence not only are these prime offenders the masters of the situation, but they actually pounce upon the so-called Indian seditionists and punish them, though the latter are, at the most, only disseminators, and not creators of sedition.

DARJEELING,
13th June 1908.

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